THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.

—*The Voice of the Silence*

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THE ENDURING FRANCE

Once again the map of Europe will be changed because of the defeat of the gallant French army which fought against very heavy odds. The world is sad at heart, but salutes that great army for its heroic stand in the cause of Liberty. It is not defeated, for the grand efforts it made never can be lost. The words of Régnier are applicable :—

Time and shade and silence seem to say,
Close now your eyes nor fear to die with day ;
For if the daylight win to earth again
Will not its beauty also find a way ?

And who can deny that there has been beauty of ideals behind the endeavour of the French army and beauty of courage and sacrifice in the carnage —which is now over ? Such endeavour, such courage, such sacrifice, are more powerful than bombs and tanks ; they will rise superior to the mortal death which guns have temporarily brought about.

So much for the soldier.

What about the political leaders ? Divided counsels prevail : some resent the laying down of arms ; others, not altogether wrongly, see the wisdom of it and repeat the words of Maréchal Pétain, that "the French people look the present and the future straight in the face. They are showing more grandeur in their defeat than if they had been given vain and illusory projects. They know their future lies in courage and perseverance." From a different and a higher point of view Gandhiji supports the step taken :—

"I think French statesmen have shown rare courage in bowing to the inevitable and refusing to be party to senseless mutual slaughter. There can be no sense in France coming out victorious if the stake is in truth lost. The cause of liberty becomes a mockery if the price to be paid is wholesale destruction of those who are to enjoy liberty."

Through the valley of humiliation the great people, the creators and upholders *par excellence* of Occidental culture, have now to pass. Though geographically France has been sacrificed, culturally no soldier has conquered or can conquer her, no dictator has murdered or can murder her. Their eleventh-century poet, Guillaume de Poitiers, has a message with inspiration for today :—

There are who hold my folly great
Because with little hope I wait ;
But one old saw doth animate
And me assure :
Their hearts are high, their might is great
Who will endure.

The esteem and affection for France which the world feels are shared by India. They were expressed by the Poet Tagore in his message to President Roosevelt, as also by the silver-tongued

orator Sarojini Naidu, who spoke of the fall of Paris as a "world calamity".

French culture has expressed itself in the character of peasant and poet: there is sturdy independence of thought with courteous recognition of the opinions of others; there is love of their land and admiration for its beauties which beget a respect for the patriotism of others; there is the dignity of the individual upheld by civil liberties while the principle of democracy is observed in the make-up of even its military machine, where lord and labourer are equal; and, above all, there is the absence of colour prejudice which has given the French the highest place of honour in the opinion of the coloured world.

No, the map of Europe may undergo a change, but through geographical changes the Soul of France will go on radiating the light of idealism, of humanism, of "those arts that mind to mind endear". Who knows if in the mill of Karma Germans themselves will not be transformed by their contact with the French? The martial conqueror often is conquered by the mind of the defeated people. But will the ruthless German dictator remember François Villon?—

For worthless is he to get good of us
Who could wish evil to the State of France.

25th June, 1940.

Since the above was written India's saintly leader, Gandhiji, has issued an appeal to Great Britain to abandon the violent mode of fighting Hitlerism and to adopt the non-violent way of battling with the Dictators. Even if Britain desired to adopt the way and follow the lead of the master-technician who has so generously offered his help, where is the needed moral atmosphere? The method of non-violent passive resistance is founded upon the principle of Sacrifice. Non-violence transforms the act into a sacrament. Such performance of Yagna-Sacrifice requires not only intellectual understanding of the weapon used, but a moral insight and spiritual stamina which no Sage, however high or holy, can confer upon a person, let alone a nation. Within our own borders of India where he has been labouring indefatigably for a quarter of a century Gandhiji has not even now the co-operation of a sufficiently large number to achieve complete success; his appeal refers to India's success being partial and incomplete; if she had attained the goal of non-violence, writes Gandhiji, "the history of Europe during the past few months would have been written differently".

Those who are intelligent students of the infallible Law of Karma have no difficulty in putting their finger on the real weakness in the present European situation. Imperial Britain has not been wholly consistent with and faithful to her declared socio-political principles, as is evident from the words of Sir Norman Angell quoted on page 387.

How can a nation with streaks of undemocratic exploitation of the ignorant, the weak, the defenceless, suddenly use the weapon of Truth, Harmlessness and Sacrifice? That would be a miracle and there are no miracles in Nature. "The pepper plant will not give birth to roses, nor the sweet jessamine's silver star to thorn or thistle turn."

6th July, 1940.

THE FUTURE OF EUROPE

[The illegitimate and cruel aggression by Germany in neutral countries which has taken place since this article was written gives an added value to the ideas it presents. **Count Carlo Sforza** served his country, Italy, at different times as Minister for Foreign Affairs and as Ambassador to France in the pre-Fascist days. Strongly opposed to dictatorship in any form, he analyses Germany's war aims with an almost prophetic vision as recent events have proven. His MS., written in French, reached us last February and had to be translated in our office.—ED.]

In 1906, as a young diplomat, I had the opportunity to witness the crisis in Morocco and the conference at Algeciras, that advance rehearsal which anticipated 1914 by several years. During the prolonged assembly which sat for three months in that charming Andalusian town opposite Tangier, Nicolson, the British plenipotentiary, during one of our walks in the park of the Hotel Reina Cristina, made a remark which later, in Turkey and China, I was to realize as true. "What is dangerous for Europe", he said, "is not German expansion, but the fact that her desire to expand is vague and nebulous; were we ready to grant to the gentlemen of the Wilhelmstrasse all they ask for, at once they would feel convinced that we were deceiving them, that we wished to crush them."

If imperialistic Germany strongly opposed the complete re-establishment of Belgian sovereignty throughout the various peace attempts that were outlined in 1916 and 1917, it was not so much because she had conscious and precise designs upon Antwerp and the Belgian coast; it was chiefly because the unintelligent Chancellors of the Wilhelmstrasse felt themselves the prisoners of sterile yet brilliant military victories. Thus her attitude was rooted in her lack of determination and of real will.

None of this indecision remains in Hitler's Reich. The intellectual and moral poverty of the gigantic opportunist that Hitler is, will put the German people to shame on the day which we must hope will come when they will have acquired a moral civilization, the only one which counts, and discarded their present futile mechanistic civilization. But while in the thick of this war it is this ignorant opportunism which makes Hitler stronger than his predecessors, the Chancellors of the Second Reich, Hitler is far more lacking in historical roots than his ally, Stalin; the latter descends from Ivan the Terrible and Peter the Great; Hitler represents a gigantic jump backwards.

Neutrals and pseudo-neutrals who tremble before him have an instinctive knowledge of this bloody and savage Cola di Rienzi which is less incomplete than that of certain diplomats of the great democracies, such diplomats as have been revealed to us in the *Blue Book* and the *Livre Jaune*, published at the end of 1939. The diplomats and economists of France and of England, until almost on the eve of the seizure of Prague, were wondering if by giving up a few territories and coming to some understanding about raw materials it would still be possible to have a reasonable because an economically satisfied Germany. With that regrettable lack of historical imagination which has been the characteristic of almost all the leaders of post-war Europe, they did not understand—

or rather they would not understand—that economic considerations are not only disregarded by dictators, they are incomprehensible to them; what they seek is the booty of the old Germanic tribes, for they themselves belong to the most distant past of the most barbarian of our eras.

Lebensraum—living space—is not a war slogan; it is a programme indispensable for two reasons; indispensable in reference to foreigners, since it may hide the real aims of Hitlerian war from those among its enemies who like to delude and to fool themselves; indispensable also in reference to the Germans themselves, since the latter, although drunk with vague romanticism, do understand very well the true meaning of *Lebensraum* and thus can resign themselves more easily to the suffering which the attainment of such an inordinate aim imposes upon them.

Any type of restraint or of compromise constitutes a deadly danger for dictatorship; this was clearly evinced in the case of the last European war for the conquest of Africa, where the most tempting offers were set aside only because what was wanted was a victory through war and bloodshed. This is because dictators regard their own lives and the demands of their prestige much more highly than they do the real benefit of the people under their rule.

II.

Such being the situation, it is permissible to enquire whether the great democracies have fully realized—in all spheres of opinion—that what is wanted through this war which the Third Reich precipitated in September 1939 is not merely, as in 1914, a German diplomatic and economic hegemony over Europe and the Near East. That was already much. But this time it is more still: this time what is at stake is not only the freedom of peoples but of all individuals belonging to Christendom; it is a question, in Europe as in Asia, and even perhaps in a too serene America, of the very dignity of human life throughout the world.

No need for ceaseless declamations to remind Europe and Asia—and to make America understand—how formidable is the extension of the reasons for the struggle. Yet it is necessary never to lose sight of the fact that the very defence of the countries threatened by the Third Reich's craze for dominion is weakened when, rightly or wrongly, the impression is created that the policy being pursued is exclusively a defensive one. What is true in the art of war—namely, that a strategy which denies itself any offensive move is bound to fail—is equally true in the sphere of political ideas.

It is first of all necessary that on the side of those fighting for the cause of world freedom voices should not often be raised to belittle the importance of and the profound reasons for this terrible struggle; such voices, without intending to do so, but help the enemy; as in the case of certain superficial minds in France who, wishing to prove themselves realistic, proclaim from the housetops that the salvation of France can be assured in one way and in one way only—by a return to the policy of Richelieu and of Mazarin and the revival of the "Germanies". It is sufficient to see with what joy German propaganda seizes upon the writings which thus reduce the problem of the future of Europe to a return to the Treaties of Westphalia and the breaking up of Germany to realize what support these writings lend to the Hitlerian thesis which denounces the hypocrisy of the Allies and of their gener-

ous aims, as also to the general thesis of dictatorship, that "violence alone can enable us to survive".

III.

What is needed above all is that the voice of the Allies should give the peoples an ideal for the future for Europe, an ideal which will answer the need of the human conscience with the strength of a religious sentiment; empty declamations cannot serve as a substitute; too many sceptics would quickly scent in them but a poor musty ruse of war. It will be neither through clever words nor through empty ones that it will be possible to bring not only the French and the English and their allies but even the neutrals to consent freely to the sacrifices which are necessary. The neutrals are being drawn more and more into the whirlpool of the war. Some of them—the small nations—are still thinking primarily of their petty immediate interests and the others—the great nations—of selfish objects of greed which are being flashed before their eyes by those who want to dazzle them in order to enslave them.

The miserable ideology of Fascism and of Nazism with its savage impulses would set Europe back to the Merovingian Dynasty described by Fustel de Coulanges in one sentence applicable to all the participants: "So and so killed So and so and seized his treasure."

If against such an ideology the democracies were to confine themselves to a timid defensive on the moral plane, then I should not be surprised to witness their ultimate downfall, even should they obtain a military victory in the present war. What is needed to-morrow—an early to-morrow—is the rise in some great democratic country of a statesman who, combining the religious zeal of a Mazzini with the clear vision of a Cavour, would launch a new crusade against the dangers which threaten Christian civilization and the rights of man. Should such a man arise, very soon the whole world would undergo a moral upheaval a hundred times more intense than the one produced by Wilson on both sides of the trenches towards the end of the war of 1914-1918. Already all Europeans at the bottom of their hearts are drawn towards a new community bold enough to allow the most definite federal European realizations without, however, doing away with the past of our national lives, linked as the latter is with intellectual and moral riches which form and will continue to form for a long time still the unequalled beauty of the atmosphere of our old world.

It is possible to be more confident of the future of Europe at the end of this war than in 1919 because then the ideal of a League of Nations was met with the sarcasms of those who believed themselves "realists", whereas, far from being realists they saw only the meanest and most immediate fragment of reality, missing out the rest. The very statesmen who signed the Covenant were themselves nearly all sceptical about the results of the grand idea. Is it strange that they were disloyal to it at almost every turn?

But the frightful bankruptcy of those diplomacies which believed they were capable because they closed their eyes to the first violations of the Covenant, even to such violent and cunning ones as Pilsudski's seizure of Vilna, should have made the leaders of the great democracies realize that in serving a superior moral ideology they simultaneously protect the most obvious material interest of their own countries.

Thus, for example, there is every reason to hope that an opportunity of salvation similar to that lost in 1919, would not be missed again. I am thinking of an incident which was not noticed at the time :—In the last period of the war of 1914-1918 the Governments of the Allies had finally achieved the formation of a certain number of inter-allied Committees and Councils entrusted with the direction and co-ordination of the principal problems of our countries : currency, industrial production, food etc. Americans, Englishmen, Frenchmen, Italians, all of high technical capacity, thus rendered services which perhaps even determined military successes. Unfortunately, immediately after the armistice Wilson withdrew, without consulting any one, the American members of all these bodies ; perhaps Clemenceau, Lloyd George and Orlando erred in not trying to keep alive those organizations even without American collaboration but no one ever accused these three men of attaching any importance whatever to the economic problems ; besides, was it not thought at the time that the victory would suffice to heal all ills, to solve all problems ?

This time the case is just the opposite: the French and the English have accepted the war for a terrible moral reason : because they have at last understood that they were threatened with enslavement ; but no one, whether in France or in England, has the slightest illusions as to the economic advantages of victory, advantages which perhaps are believed in still by many Germans, romantic and astute at one and the same time, but which are hidden, as is their habit, under a vague and high-flown name—*Lebensraum.*

This time the Allies have not waited for the last phase of the war to come to an agreement among themselves. Such an agreement was reached after only four months of war and is being widened more and more, as witness the currency agreements described by M. Paul Reynaud to the French Senate at the end of 1939. Already Committees, more efficient even than those of 1917-18 have all but formed a sort of a Franco-English union in the economic sphere and this without exciting wonder from any one.

For the European union of to-morrow, when peace is restored, such plans as one reads about, especially in the English press, leave one sceptical. One has to smile when one reads the controversy in letters to *The Times* in which even distinguished Greek scholars and novelists have taken part, to decide whether or not a renovated Germany can be admitted into the " federal union ". Personally, were I asked what I hope for most for the birth of a new Europe, no longer in a state of anarchy but organized and obedient to a superior moral law, I would answer in all moderation : Let the Franco-English economic Committees of the war period continue and expand in time of peace.

It is thus that the new Europe can be created in spite of the sceptics and in spite of those who fear to have their selfish interests hurt. When I recall the period when I directed the foreign policy of Italy my conscience is clear, for I worked always for the prosperity and the grandeur of my country without ever forgetting that these coincide with European peace and union. One thing only I sometimes still regret and that is not to have immediately taken up certain secret proposals which Monsignor Seipel made to me for an Italo-Austrian customs union. Of course, the aims of this too diplomatic

prelate were not mine: but it would have been much to set an example; others could have followed it....

All that can be asked from the leaders of the Europe of to-morrow is to give to their peoples a frame: all peoples, even in totalitarian countries, are so tired of the artificial enthusiasms which are imposed upon them—for nationalism as for race, for Empires as for autarkies, —that they themselves would quickly give the needed impetus to whatever starting-point for a union was offered them. Thanks to the people in whom a new ideal would have been aroused and thanks to the governments who would recognize it as the only possible way out of economic ruin, that union could quickly grow into an organized Europe, obedient to a higher international law, open on equal terms to all peoples living under a free form of government. This condition—of living in freedom—would be neither a threat nor an arbitrary exclusiveness: governments which live on the slavery of their subjects and peoples who submit to such governments would not know how to form part of a free community, for the latter would not be sufficiently armed against the underhand plots of agitators in search of adventures. The sad history of the League of Nations, as it was directed in Geneva, proves that the great idea of the League was endangered and betrayed chiefly through the presence in its midst of States under dictators who had remained in it or had come into it with one aim only, to kill it.

The salvation of Europe can be found only through union and such a union can be real and fruitful only if made up exclusively of free peoples.

If, after the barren trials of the war of 1914-1918, and at the end of this present terrible experience through which we have been living since September 1939, this supreme twofold necessity should not be understood, then it would not be impossible that we should witness the speedy downfall of the little continent which has given such glory to the world, from the miracle of Athens to the *pax* of Rome. Such endings have already been seen in history.

CARLO SFORZA

The foundations of Germany's power are not primarily military at all: they are political and psychological; but for the utilization by Germany of these non-material, political and psychological factors she would be quite unable to use her military power to menace the world and plunge it into war.—Without the exploitation of impulses which are noble as well as those which are ignoble, Hitler would have remained a paper-hanger or a neurotic political hireling.—But he must have seen in those earlier experiences in home politics the vast possibilities of applying these psychological facts to a certain technique or method by which those physically inferior in power can overcome those physically superior. It is a method of domination, as old as history, but always capable of entirely new adaptations. The method is: Divide your enemies, or your victims, and see that they don't divide you. —In preventing common action by European States against him, he had of course, until March of last year, the active assistance of France and Britain.

—SIR NORMAN ANGELL

BUDDHISM AND CHRISTIANITY

A STUDY IN RELIGIOUS PARALLELISM

[S. K. George, whose book *Gandhi's Challenge to Christianity* was reviewed in our April number, is a liberal Christian who perceives the spiritual kinship between Gautama and Jesus.—ED.]

The parallels between Buddhism and Christianity, extending from the lineaments of the two historic teachers, through the truths they taught and the doctrines regarding them, to the story of the two faiths founded on those truths and doctrines, are so close and so striking that only sheer blindness or the grossest prejudice can fail to notice the kinship between them. The blind eyes are being forced open these days by the proximity into which the two religions have been brought by modern conditions of life and by the missionary zeal of their respective devotees. The two faiths confront each other in such different parts of the world as Ceylon, China, Japan and even California. The prejudice, where it is found, is often confined to one side, the Christian ; for the Buddhist has always been willing to recognize in Jesus a spirit akin to the Buddha. "Your Christ appears to me to be a great Bodhisattva",* said a Chinese monk to a Christian missionary. That raises the whole question of the relationship between the two faiths, the possible lines on which they could react to each other. For, in spite of the obvious similarities, there is to be noted a great difference in the setting in which the two systems originated, the mental outlook which conditioned their expression and the temperament of the peoples among whom they became dominant.

The two faiths agree in tracing their origins to historic founders. And the founders resemble each other in the winsomeness of their personalities and the extent and the quality of their influence over the human race, writes J. B. Pratt :—

"Few things in the history of the race are more notable or more heartening than the way in which these two ideal and idealized personalities have brought about genuine conversions, a turning away from the little, the self-centred, the sensuous, to the larger view, the more inclusive interest, the more ideal devotion. The image of the pure, the calm, the wise, the pitiful, the devoted Gotama has been an inspiration for genuine good-will to millions of our fellow-beings during the last two thousand five hundred years. And, I suppose, no other one thing has ever been such a power for the moral transformation of life as the experience of falling in love with Jesus."

Though both these teachers sought to direct the attention of their followers to their teachings rather than to their persons, yet such was the devotion that they inspired that it was almost inevitable that their persons should have become objects of worship and centres of thought and doctrine. Perhaps both would deplore this change of interest and emphasis that has occurred in the religions founded in their names. In Buddhism there has survived a tradition of teaching, though in an attenuated form, which claims to preserve the purity and the emphasis of the original gospel ; while in Christianity the strait and narrow path of following the teaching was swamped by the

* Quoted by J. B. PRATT in *The Pilgrimage of Buddhism.*

easier and more attractive worship of the Master. It may be that both these Masters with their noted compassion for the masses would approve of this development, though there is little doubt as to where their own emphasis would lie.

In this connection a knowledge of the conception of the Eternal Buddha worked out in Buddhism might come as a liberating influence to the exclusive and dogmatic lines on which kindred conceptions have developed in Christianity. The similarities are remarkable, though the concept of the Eternal Buddha does not rest on a doubtful historical miracle like that of the Resurrection, but on the experience of a quality of life transcending time and space. As in Christianity, there came to the devout Buddhist meditating on the destiny of the Founder the conviction that his essential being must have been independent of his existence on earth and must exist for all time. From this, by a process of reasoning and aspiration, there developed in Mahayana Buddhism the doctrine of the threefold body of the Buddha. First, as the starting point of it all, was the figure of the historical Gotama. But this figure Buddhism had no difficulty in regarding as an apparition, though real to all human purposes, of the Eternal Buddha. No necessity for reconciliation or atonement, as in the case of the Eternal Christ, demanded that this apparition should be real flesh and blood, that the Word should become flesh. So Buddhism was not bothered with the problem of reconciling two incompatible natures in one person. There was no need for reconciliation or atonement, for there is no gulf between man and God and all partake of the nature of the Buddha, which exists in eternity as the Dharmakaya, the body of the teaching. This is the Eternal Buddha, a principle underlying the whole Universe. The parallel between this and the Logos in Christianity is very close, though the Buddhist concept differs from the Christian in that this eternal principle embodies itself and moves a man among men for the salvation of humanity not once but time and time again. And the Buddha, as he has fulfilled this supreme task of salvation, as he has attained to peace under conditions of earthly existence, remains in his body of Bliss—the Sambogakaya. Christian theology, if it must think along these lines—and the kindred development in Buddhism shows that such thinking may satisfy a human need—ought to feel the breadth of this vaster system of soteriology in Buddhism and enlarge its own concepts. It will have to do that if it dares to take in its sweep the whole vision of creation instead of confining itself to man or holding to a conception of heaven or hell bestowed on the condition of a knowledge of the historic Jesus attained or not in a single human life. Buddhism, unlike traditional Christianity, believes in universal salvation.

A distinction commonly drawn between the two religions is that Buddhism is atheistic, while Christianity is theistic. But this is not quite true or fundamental. For the emphasis of both the teachers was on ethics, on character rather than on belief. For Jesus the only test, the only condition of participation in the Kingdom of God was that of conduct, of doing the will of God. Salvation from sin, from the grip of the lower nature, the freedom of those who have realized their real selves and the joy of finding the true Self even at the cost of the whole world, these were the burden of the teaching of both. They were both practical helpers of men, teaching by word

and by example the beauty of holiness. Both of them refused to speculate; at least the Buddha certainly refused to share his speculations on ultimate questions with his followers; while to Jesus God was a practical working belief rather than a theory.

The moral demand of Jesus has unfortunately been overlaid by other elements in his teachings. This has been carried to such an extent that the Sermon on the Mount, with its lofty morality and its stern demands, has practically been shelved by the churches and generally held to be an ideal, not to be followed literally. But it certainly was not so in the mind of Jesus. We read of his first disciples being aghast at some of his teachings and exclaiming, "Who then can be saved?"

To this Jesus gave the famous answer, "With God all things are possible"; perhaps thereby opening the door to the doctrines of divine grace, of vicarious redemption and of justification by faith that have overshadowed his moral demand.

The Buddha left the issue absolutely unclouded. To him there was no external helper relieving man of moral effort. "Work out your own salvation" were his last words to his followers.

The difference between the two systems in this respect is well brought out by the different versions of the parable of the Prodigal Son, as we find them in the two scriptures. The Buddhist story has it that after the son's departure the father removes to another country and there becomes rich. The son returns and is recognized by the father, who, however, does not reveal himself to him or receive him into his household. By a discipline of twenty years the son is inured to duty and weaned from the temptations of the world, and then the father makes over his property to him and acknowledges him as his heir. It may be that the father's love in the Christian parable works a sudden change in the son, but even there the change has to be consolidated in achieved character if the son is to remain in the father's house. The yearning father-heart in Christ's conception of God is certainly an asset in working a transformation in human nature. This is to an extent met in Buddhism first by the fact and later by the memory of the compassion of the Buddha in seeking to save humanity and, in the Mahayana system, by an array of Bodhisattvas vowed to the salvation of the whole race.

And perhaps Christianity in these days is not finding the idea of a personal God wholly an asset. For it is difficult to justify that conception in the face of the vision of a universe infinitely vaster and more intricate than any that was open to mankind when the idea of a personal God was conceived. Further the postulate of a personal God with the almost necessary concomitant of an opposing personal principle of evil seems too naïve an explanation of the tragedies of human history and the ravages of nature. The Buddha's agnosticism or refusal to speculate and the consequent freedom of the Buddhist to accommodate himself to the enlarging vision of human knowledge commends itself more to the modern mind than Jesus' too sure knowledge of a God who cares for the sparrow and the orphan.

Further it is not true that the Buddha was without a Cosmic sense or a belief in an integrating principle behind the Universe. To him that was supplied by his belief in the moral order, as expressed in the Indian belief in the Law of Karma.

Nothing happened in the Universe except according to this unvarying law. It had to him the value of God, though it was a God who intervened neither to forgive nor to punish, but worked with unfaltering justice.

And the Buddhist goal of Nirvana is certainly no colourless, empty nothing, as it is often depicted over against the rich content of the Christian Eternal Life. Nirvana is certainly not extinction in the Mahayana, where the Buddha sits for ever in his body of bliss on the Vulture Peak, surrounded by countless Bodhisattvas. It is not that even in the Hinayana. The Psalms of the Brethren ring with the notes of the joy that one member after another experienced in attaining liberation. "O, free indeed, gloriously free am I", shouts one. To the saint who had tasted something at least of it, it had a positive and satisfying content. It is something comparable to the joy of the Lord of which Christ speaks. Further it should be remembered that not a few Christian mystics have used negative terms in trying to express in human language the heights they had attained.

Perhaps the essential difference between the two is to be found in the dominant outlook and the underlying attitude to life and the world in the two religions. These may have been further accentuated by the temperaments of the peoples among whom the two faiths found their dominant expressions. The distinction between the two is perhaps best seen in their dominant goals of endeavour. The main quest of Buddhism is peace—peace in the midst of the changes and the sorrows of this fleeting existence. That of Christianity is joy—the joy of creative activity.

Buddhism, even in its beginnings, seems to be almost pathologically afraid of sorrow. It is not pessimistic, because it teaches a way of escape from sorrow; but that escape is through eliminating the cause of sorrow, through a refusal to risk occasions for sorrow, by a withdrawal of interest from the world. The wise man, according to the Buddha, will give no pledges to fortune, will take no chance of the loss of inner peace, even if that security is purchased by the sacrifice of all uncertain, ephemeral joys. A woman who had lost a dear grandchild once came to the Buddha for comfort. He asked her if she would like to have as many children and grandchildren as there were people in the city of Savathi. On her replying in the affirmative the Buddha pointed out that in that case she would probably lose several every day. And he drew the moral :—

"Those who have a hundred dear ones have a hundred woes: those who have one dear one have one woe; those who hold nothing dear have no woe."

Even his noble ethic of compassion and love is conceived in, and bound by, a setting of world- and life-negation. It therefore did not attain to a fully active ethic, an ethic of creative activity.

Christianity, inheriting a different tradition and outlook, has more of the spirit of youth and adventure—a belief in life—that life is good in spite of its sorrows and that the sorrows themselves can be eliminated. It does not attempt to explain sorrow so much as to overcome it—not by avoiding it but by facing it and risking "the slings and arrows of outrageous fortune". Perhaps it was no mere ecstatic utterance of St. Paul, but may truly represent the spirit and the hope of Christianity that the last and most dreaded enemy, death itself, would be defeated. It may be that this utter-

ance has more of courage than of wisdom in it, but that spirit of courageous endeavour, of joyous creative activity, belongs to the genius of Christianity, just as much as the pursuit of peace in the midst of change characterises Buddhism. The traditional aspects of the two Masters that have impressed themselves on the imagination of the world may be symbolic of the difference between the two,—the figure of the calm Buddha in eternal repose and that of the youthful Jesus who set his face to go to Jerusalem, flinging himself against death. It may be that the two attitudes are not conflicting. It certainly is the case that both have had their appeal to different temperaments.

A further difference is that Buddhism, because of its theory of Karma which works along uncommunicating series of individual lives, offers an individual salvation, attained separately by each individual series. It has no hope and no room for a salvation commonly achieved or shared, no hope of a Kingdom of God on earth which, to one stream of Christian thinking at least, is the central thing in Christianity. This hope and the creative activity which it calls forth from man may be the one corrective that Christianity can give to an all-too-individualistic view of salvation in Buddhism. But it has to be admitted that this has existed side by side with an individualism in Christianity, the two correcting and modifying each other. That may point the way in which the two great religions can exist side by side, learning from each other and strengthening each other. That way of toleration, rather than of strife for supremacy, is more befitting the followers of two kindred spirits who have both been Saviours of humanity.

S. K. GEORGE

A WILL TO BROTHERHOOD

The objects of the Council for Education in World Citizenship, recently established by the League of Nations, were discussed at an Oxford gathering April 12th to 14th. Prominent among the aims of the Council is "to foster mutual understanding, good will and habits of co-operation and fair dealing between the peoples of different countries". The words of Dr. Gilbert Murray, Chairman of the Council, quoted in *The Hindu* for June 2nd, were particularly sound and inspiring :—

> You cannot organize a world society on a dogma or a creed. What is needed is an attitude of mind, a will to brotherhood. To create that attitude, that will, is the task of education. But good will alone is not enough; the attitude must be based on knowledge. Therefore the teaching must begin with the giving of facts, the assembling of an ordered body of knowledge upon which the child will be able later to base a reasoned outlook. Yet again that by itself is insufficient ; unsupported, it leads merely to an objective study of foreign politics and international affairs. There must come at some point in the instruction an emotional drive, and that, if the idea of world citizenship is to have solid and enduring value, postulates for it a spiritual basis.

The effect of these remarks was unhappily somewhat vitiated by the attempt of the Headmaster of Rugby in one of the later addresses to give them a sectarian twist in defining this spiritual basis. Christianity alone, he claimed, could supply for Europe what was needed.

It is just such exclusive claims in the name of religion that have killed the spirit of brotherhood.

POSITION AND INFLUENCE OF WOMEN IN ISLAM

[**Faiz B. Tyabji** examines the status of womanhood in Islamic culture showing the great transformation brought about by the Prophet of Arabia.—ED.]

It is a well known fact that Islam embraces a complete system of life. That Islam revolutionized Arab society is less often present to the mind of the public.

The commentators on the Koran inform us that the Arabs observed some of the prohibitions of the Koran "for they did not marry mothers or daughters". In ancient Arabia woman was considered a sort of property, susceptible to ownership being exercised over her in the same manner as it could be exercised over a camel, a horse or a sword. The son would inherit the wives of his father, though an exception was made in the case of his own mother. But property is generally taken care of. This was not the treatment that woman received. The terrible practice of burying female infants alive is well known to have been extensively resorted to.

Human faculties and powers, however, cannot be totally repressed. It seems more than probable that amongst the Arabs, as amongst other peoples, the severe repression of women was unable to prevent the emergence, in at least two forms, of the inherent forces imprisoned within their physically feeble but magnetic and not seldom elevating personalities.

Far the most common form was no doubt that which has always prevailed, and will continue to prevail,—unless indeed women succeed in depriving themselves of those attractions which win and occasionally enslave men,—in order (so it seems) that women by so depriving themselves may establish their equality with men. The beauty and the resultant magnetism of women have always been sufficient to give those who would otherwise be the feeblest amongst them, power and authority over the most despotic men. Nor need this power be traced always to the less admirable qualities of women. In the home they may act with such gentleness and nobility as to conquer even savage temperaments habituated to ruthless rule.

But besides this class of women there is another, the bold rebels who defy the bondage within which men attempt to keep them. The names of some such women become a by-word—with what justice mankind has neither leisure nor interest to enquire. But at the other extreme stand out the Aspasias and the Sapphos who shine in the most unexpected manner during those stages of human development in which men seek to place women under complete subordination. Obstacles often serve only to make the brilliance of the finest specimens of womanhood more dazzling.

The conditions that prevailed at the advent of Islam, however, must be permitted to detain us only in order that we may judge of the change that followed. The reforms introduced by Islam must be viewed first in the light of the elevation of ideals and sense of values that caused or resulted from the reforms. Even a mere casual glance cannot fail to reveal, as the most salient of the Islamic amendments in the underlying notions of social duties, the great stride taken in ameliorating women's position. Woman

could no more be treated as a species of property, neither in respect of a liability to be inherited nor of forming the subject of marriage nor of ministering to man's desire for domination—nor, in the most desperate resort, as an object that had to be buried alive that it might not dishonour the father! Woman, in other words, was freed from the necessity of remaining for ever under man's tutelage so that he might glory as the guardian of her person and the master of what ought to be her property.

This enfranchisement is in itself a move forward, bringing vast changes. But the positive action taken by Islam led to deeper results. Woman was raised to a footing of equality with man in respect of her competence to inherit and of her power to contract herself in marriage and to determine her mode of life in other ways : even in respect of a right to exist and take advantage of the creation around her, as an independent entity. She was now enabled (by Islam) to inherit a definite fraction of the estate of a deceased person, taking that fraction, if necessary, in priority to remoter males. Women's own portions of inheritance allotted to them by Islam cannot be taken away by men. On the other hand, women may leave hardly anything for the men to inherit. It is for a woman now to agree, or to refuse, to become the wife of the person who wishes to marry her. It is for her to accept, or to reject, the terms on which he proposes to live with her as her husband. She is given complete authority over her own property. Her property cannot any more be controlled by her husband or her father, still less by remote agnates. In this respect Islam did for women what was done in England only by the Married Women's Property Act in the latter half of the nineteenth century.

The price that used to be paid to the woman's father or guardian when he contracted her in marriage has been turned into the mahr (dower) to be paid to her by her husband. This payment, the texts are jealous to state, is not the consideration given to the woman for entering into the contract, but "an effect of the contract, imposed by the law on the husband as a token of respect for the woman". The possession of property acquired as mahr or dower must engender no inconsiderable degree of self-reliance and instil no negligible dose of courage into the young bride even if she faces the realities of life on her own responsibility for the first time at the time of her marriage.

It is doubtful, however, whether all the legislation contained in the Koran and all the teachings and the rules of law laid down by the Prophet could have succeeded in raising the status of woman above the Arab standard, to the extent that Islam has raised it, if the Prophet had not, from the first, expressed in terms of unbounded love and gratitude the debt he himself owed to his wife Khadija. There are many events in the life of the Prophet which stamp themselves upon our memory in images which may well bring thoughts too deep for tears. During the years when Islam was yet a young plant perhaps not many onlookers were prepared to anticipate that it would ever succeed in taking deep root. That time was one of the catastrophic periods in which things happen passing almost our powers of belief. No one who has studied the history of man can expect it to have been otherwise. But it may be doubted if any incidents can be more moving or more profound in their influ-

ence than those few intimate happenings in the Prophet's domestic circle which might have passed into oblivion had he not himself recorded and constantly referred to them.

When the Prophet first began to feel the prophetic call, he doubted his ability (as he has himself related) to bear the weight of the burden about to be placed upon his shoulders—of acting as a guide and as a teacher, the task of whose life it would be to wrench his people away from their old religions or superstitions—from their idols and, worse than material idols, from the eidola of cruelty and selfishness. He doubted whether he would have the energy required for turning the gaze of the hard-hearted and the cruel towards a supreme being who could neither be seen nor felt—whose behests and dictates might appear inscrutable, but had nevertheless to be submitted to cheerfully and hopefully.

When the first intimations of these duties began to assert themselves he trembled, and a cold perspiration spread over him. He hurried back from the cave where (as was his wont) he had retired for contemplation. In an unnerved state he appealed to his wife, Khadija, for consolation and support. It was she who gave him courage, "made assurance wait on better judgment", rendered him confident and conscious of inexhaustible strength and patience, of power to inspire faith and to win belief from the obdurate millions who would soon stand arrayed against him as mortal foes. That debt to Bibi Khadija the Prophet never ceased to acknowledge with the greatest openness and with loving pride. It is this first lady of Islam, so noble and so great of heart, who had been entirely devoted to him through his greatest trials, who to Muslims embodies the highest conception of womanhood.

The prophet's daughter Fatima, the wife of Ali, the Prophet's cousin and the fourth Khalif and successor of the Prophet—the typical knight of Islam, is the pattern of the gentle lady taking care of the home and whose heart the lowliest duties on itself does lay. The simplicity with which the Prophet and his immediate companions lived; their freedom from ostentation and from all approach to pomp are noteworthy. Stories of splendour are heaped around Haroon-al-Rashid and the palmy days of the Barmakis. To the Prophet's share fall only incidents of meekness and humility, of the privations that he was willing to undergo so that others might get the advantage of material goods. Assuming, as we must, that many of such stories are apocryphal or exaggerated ideally the thinking mind must ruminate why stories of the other sort were never invented about the Prophet and why stories of this sort were never invented about those others.

The Prophet enjoined that every man should learn to perform some manual labour, from which, if necessary, he might derive his living. Household duties are the peculiar province of women. The Prophet's daughter was not permitted to be an exception to the general rule, any more than the Prophet himself. All the simple duties of the household Bibi Fatima discharged with natural and unaffected grace having its roots in a love of duty. Every Muslim daughter and every wife turns her eyes to this example of gentle housekeeping.

These are the two most famous women associated with Islam as a religion in its narrower sense. But an account of

some other ladies whose names are not unknown to historians, and whose fame lives in popular memory—one of them the granddaughter of Bibi Fatima, no other than the daughter of the martyr, Imam Husain,—would probably come as a surprise upon some who consider themselves well versed in the ways of Eastern women. I will refer for information regarding these ladies to Professor Hitti's *History of the Arabs*, a book that deserves to be carefully studied by all who are interested in Islam. There has not been time to ask the Professor's permission to quote from his work, but it is hoped that he will not take objection.

Men generally insist upon moulding the laws of marriage so as to subject women to themselves. They are not always willing to let it be known that woman can enjoy such a degree of liberty in the terms and conditions of her marriage and the life that she is to lead as is indicated by the accounts which Professor Hitti gives.

Professor Hitti spells the lady's name in its more accurate form, Sukaynah. In India it is generally pronounced and written Sakina.

"Sukaynah's rank and learning combined with her fondness for song and poetry and her charm, good taste and quick-wittedness to make her the arbiter of fashion, beauty and literature in the region of the sacred cities. Sukaynah was noted for her jests and hoaxes.... The brilliant assemblies of poets and jurists held in her residence, a sort of salon, never failed to be enlivened by her sallies of repartee....As for the successive husbands whom the charms of this lady captivated for a longer or shorter period, they could hardly be counted on the fingers of two hands. In more than one instance she made complete freedom of action a condition precedent to marriage.

"Sukaynah had a rival in ...'Ā'ishah bint-Talhah. 'Ā'ishah's father was a distinguished Companion of the Prophet; her mother was a granddaughter of abu-Bakr and sister of 'Ā'ishah, Muhammad's favourite wife. This daughter of Talhah combined with noble descent a rare beauty and a proud and lofty spirit—the three qualities most highly prized in a woman by the Arabs ....'Ā'ishah's record of marriages included only three. When her second husband, Mus'ab ibn-al-Zubayr, who had also married Sukaynah and is said to have given each a million dirhams as dowry, took her to task for never veiling her face her characteristic reply was, 'Since God, may He remain blessed and exalted, hath put upon me the stamp of beauty it is my wish that the public should view that beauty, and thereby recognize His grace unto them. Under no conditions therefore will I veil myself.'"[1]

Bibi Sukaynah (or Sakina in the more familiar though less scholarly form) was instrumental in giving an impetus to music. As a small but significant and interesting incident it may be mentioned that she extended her patronage to ibn Surayj (circa 634-726) who is said to have been the chief of the first batch of great singers. He seems to have been the pioneer in the use of the baton for directing musical performances.

Nor did woman's influence over music stop at patronizing the great singers and musicians. A Madinese freedwoman (I am indebted again to Professor Hitti for accurate information) by name

[1] *History of the Arabs*, pp. 237-239. Professor Hitti cites in the footnotes the following authorities: *Aghani*, Vol. xiv, pp. 164-5; Vol. xvii, pp. 97, 101-2; lists in Ibn-Sa'd Vol. viii, p. 349; ibn-Qutaybah, *Ma'ārif*, pp. 101, 109-10, 113, 122, 289-90; ibn-Khallikān, Vol. I, p. 377; *Aghani*, Vol. xiv, pp. 168-172; Ibn-Sa'd, Vol. viii, p. 342; *Aghani*, Vol. iii, p. 122; *Ibid.*, Vol. x, p. 54.

Jamilah (circa 720) is described by him as the artistic queen of the first generation of songstresses (qiyan). Her residence, we are informed, was a centre of attraction for musicians.

"The crowning event of Jamilah's picturesque career was her imposing pilgrimage to Makkah at the head of a gorgeous procession of singers and songstresses, poets and musicians, admirers and friends in gala dress and on richly caparisoned mounts."[1]

It is not uninstructive to let our fascinated gaze dwell on these visions, or with uplifted eyes to let our thoughts penetrate through the mists surrounding the past, as well as the present, of many institutions and many popular ideas.

But the effect of the legislation which formed part of the new religion can only be measured after the broad expanse of time and space which the influence of Islam has pervaded has been scrutinized. Then it is that we get glimpses of what was effected by the legislation in favour of women by Islam.

It cannot, on the other hand, be overlooked that in many ways the precepts of the Prophet in regard to women have been disregarded and in some cases boldly displaced by doctrines and rules more compliant to man's frailties and selfishnesses. Thus we come upon the extraordinary situation in which religious texts solemnly lay down as undoubted doctrine that a certain form of divorce is sinful, and yet effectual in law.

But in spite of such fallings away from the high standard that represented Islam as inculcated by the Prophet, what remained was sufficient to provide niches in the history of Islam (to take instances from India alone) for queens like Noor Jehan, Chand Bibi and Sultan Razia Begum. In our own times we have had the Begums of Bhopal and, stepping away from the ranks of royalty, we have had and have now in our midst women who in the everyday concerns of life have taken more than their due share of work. They have figured with no mean applause in our legislatures and in other bodies responsible for the performance of the social and educational duties which are so important in the civic life of our days.

FAIZ B. TYABJI

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[1] Professor Hitti citing *Aghani*, Vol. vii, p. 135.

THE MIRACLE

[William Zukerman is an American journalist resident in England whose stories have appeared in numerous American and English magazines.—Ed.]

We were sitting at the mouth of the cave where we had laid the Son of Man after we had taken Him from the Cross, and we were waiting for the miracle of resurrection to happen. We rolled the heavy stone off the mouth of the cave and sat there dumbly waiting for Him to appear from that dark, gaping hole, radiant with life, in His long, flowing robe and with His dreamy, almost absent-minded look which we knew so well and loved so much.

We did not doubt His coming. None of us wavered for a moment in the belief that the miracle would happen. Was it not promised to us during His lifetime? Was it not our most precious possession? The brightest hope of our poor, drab lives weighed down with suffering and oppression? Was it not that faith which had given us the strength to watch from a distance His agony from Gethsemane to the Cross? What would our lives be without the single glimmer of that great hope? How could we go on living without the miracle? Yet, as we sat there and waited for it to come, the whole thing seemed so remote that had He appeared there and then, we should have been taken aback.

We were not sad or agitated. Calmly we sat there not as mourners but as the harbingers of great sure tidings to come. If our hearts ached a little, it was for the love we bore Him and for the pity of His suffering which was still so fresh in our minds. He was so limp and helpless when we carried Him, bleeding and mutilated, upon our backs to this cave. His moans from the Cross were so pitiful and childlike, even like the whole of His life.

Long we waited there at the mouth of the dark cave under a blue sky and the early morning sun of a young spring in the hills of Galilee. The air was so clear and transparent that we could see the hills for miles around us, and so intoxicating that it seemed to have made the birds drunk. The rays of the early morning sun beat down upon us and we could feel the sap of life rising in us even as it did in the blossom-covered trees. It was strange that on such a day one's thoughts should be with the Dead.

Suddenly, as we were sitting and waiting, a voice came from the cave, a voice sharp yet soft, a voice we knew so well and loved still more, His voice when His anger was kindled against the hypocrites and Pharisees. Strange, the voice did not startle us or move us in any way. We remained sitting in the same posture as before, calm, quiet, confidently awaiting what we were sure was to come. It was as if the words did not come from the depths of the gaping hole before us, as if we did not hear them with our ears, but as if their meaning only glided into our consciousness like thoughts together with the rays of the young sun and the transparent spring air of Galilee.

And the voice spoke and said:

"Why sit ye here? Why sit ye here waiting for a miracle, ye of blind faith and of no vision? Think ye that ye would allow the Son of Man to be crucified and then He would arise for you

from the dead? That ye would permit your God to be dragged through the mud and dirt of the streets, through the dust and grime of Calvary, through the sweat and blood of Golgotha, and that notwithstanding this He would arise for you in His old strength, glory and splendour?

"O, ye of strong faith and of no courage! Where were ye when the drunken mob made merry and mocked the "King of the Jews"? Where were ye when the Son of Man was driven up the steep hill staggering under His heavy burden? Why did ye deny Him when He needed most the strength of your recognition and the encouragement of your love? Why did ye stand at a distance when He was nailed to the Cross? Why did ye, even as God, desert Him in the hour of His greatest need?

"O, ye who are worse than the Pharisees! They think they will murder and crucify and then humbly beg for atonement and it will be given them. And ye believe ye will stand silently on a distant hill, watch the naked body of the Son of Man quiver under the blows heaped upon it, hear every blow of the hammer as it drives the nails into the flesh, and then ye will ask for a miracle and it will be given you. Think ye that because ye cried in the stillness of the night and your hearts were torn with anguish while the Son of Man gave up His ghost, ye will see a Resurrection and a new life?

"Verily, I say unto you *there will be no Resurrection and no new Life in a world that is dead.* It was not I alone who was crucified on the hill. With me, as the two thieves on my sides, died also those who crucified and those who permitted the crucifixion. The Son of Man cannot come back alive to a world that is dead. It is ye who must be resurrected before He can arise from the dead. Not in this cave, but within you must the miracle begin"...

The voice died away as it came, gently gliding out of our consciousness. It was as if the voice had not ceased speaking but was merely going away further into the hills, growing fainter and fainter until we could hear it no longer. For all we knew, we might have thought the words instead of hearing them, so gently did they come and go. Therefore we remained sitting unmoved and silent before the dark, gaping hole, still patiently awaiting the Miracle of Resurrection from the dead. There we sat drinking in long deep draughts the blue transparent air, the warm rays of the sun, the youth and hope of the early spring day in the hills of Galilee.

And beyond those hills a world, hungry for hope, fearful of death and, like ourselves, yearning for a miracle, was waiting for our great and joyous tidings of the Resurrection of the Son of Man.

WILLIAM ZUKERMAN

THE CREATIVE SPIRIT OF INDIAN ART

[Dr. Hermann Goetz who is now in charge of the Art Museum in Baroda has made Indian art a subject of special study. He has specially prepared this article for THE ARYAN PATH, in which he sets forth the reasons for his "conviction that the existing Indian art and art ideals are still infected by the worst influences of nineteenth-century European art". Dr. Goetz's thesis deserves full and careful consideration by all those who, like himself, have the development of Indian art at heart. The second section concluding the article will appear in our next number.—ED.]

I

Indian art had the misfortune to be rediscovered when European civilisation, in spite of the apparent victorious progress of the Victorian period, was in the midst of a revolutionary crisis. New forms of life, raising their heads everywhere, were more and more losing contact with traditional spiritual values; materialism had become rampant behind a crumbling façade of Christian puritanism; and public taste, dazzled by the immense possibilities of new technical processes, had lost the sense of divine beauty and was adoring what Ruskin has called the "wicked stereographs of the brothel and of the arena". It is true that great artists, supported by a mere handful of connoisseurs, had already begun working at the masterpieces of impressionist and plainairist painting, but the spiritual and æsthetic revival which, often in perverse disguises, opened in the 'nineties, was still far ahead and began to reach the Indian public and the scholars interested in Indian art only several decades later. The official art of those times had lost its creative capacities, and academic art education and criticism were indulging in an epigonism which misused the architectural styles of the past for uncongenial purposes and the experience of the old sculptors and painters for the fabrication of vulgar or pretentious scenes of chiefly literary interest. The only sun shining over this æsthetic desert was the ideal of Greek beauty, the more idolized the less it was really understood. Thus the Schools of Art, founded with the well-meant intention of revitalizing the decaying art of India, in fact inflicted on it a death-blow, superseding its weakened but living tradition by a pompous but dead and incongruous medley of humdrum antiquarian spoils. The Western art historians of those days, unable to understand the beauty of any art not modelled on the last of Greek antiquity, could see no other interpretation than to brand Indian art with the stigma of an abstruse degeneration of the hybrid Greco-Buddhist art of Gandhara; they focussed their interest on the study of its religious images and mythological scenes, the expression of a not less abstruse, but in any case interesting religious philosophy.

A reaction against such a distorted view was inevitable, and it came in the teachings of Havell and of the school of Indian art critics who further elaborated his ideas. To them Indian art was the genuine and powerful creation of the Indian spirit, hardly touched by foreign influences, the perfect æsthetic expression of the mystic spirituality of Indian religion and the model of the new art to arise in the general reawakening of Indian national life. The honour

of Indian art thus being vindicated, there was every hope for a splendid revival of living art creations and art studies. The revival has in fact come, but it has not blossomed into the flower which had been expected. The historical art studies have hardly transgressed the limits of an increasingly intensive survey of the surviving monuments of the past. All attempts towards an analysis that would penetrate to the fundamental problems were drowned in controversies as passionate as they were futile, trying to conjure away the foreign contributions to early as well as to later Hindu art, the existence of which could, however, not be denied ; trying to define the character of Indian art without being able to offer a place to Muhammedan art ; claiming the latter for national India but unable to explain its different character without conceding its foreign origin. Living art, though regaining its spirituality, became fettered to the classicist model of the past arts of Ajanta, Rajputana, etc. and the character of its creations, literary and remote from real life, hardly differs from that of the second-class Western art which it was intended to supersede, except that a national model is being copied instead of a foreign one. Imitation it was and is still in most cases : Epigonism ! In nearly all cases in which the experiments to find a style capable of expressing the actual problems of modern India have been successful, they have represented a departure from the classicist ideal and a return to the modern popular arts of the country and to the related post-materialistic schools of the West.

What, then, is wrong with Indian art criticism ? It is the fact that Havell and his followers have unconsciously not only left untouched, but have even accepted the fundamental misconceptions of the Western art critics of the late nineteenth and the early twentieth centuries. All of them were, no doubt, enthusiastic and refined connoisseurs, but without any really scientific training in art criticism. Havell himself, though free from the one-sided Hellenistic orthodoxy, was nevertheless imbued with the Epigon spirit of his time, the conception of art as essentially an imitation of and a variation on the models created by an unattainable past. And his followers had been too little in contact with general art studies to correct the errors of his genial but amateurish work. Thus they were diverted from actual art problems to questions no doubt connected with, but in the fundamental issues indifferent to art. The views of the first European writers on Indian art had been felt as a deliberate insult to India, though they had probably never been so intended, as that school of art criticism had in fact condemned not only Indian, but also all the other art ideas and ideals, European, American, etc., that did not conform to their own intolerant orthodoxy. In vindicating the spiritual ideals expressed in Indian art, Havell and his school had, however, been unaware that they had accepted the materialistic conception of art proper which was the very fundament of those views which they combated with so much vehemence.

What is art ? It is the realization by an act of inspired creation of the Divine harmony in the world perceptible to our senses. It is this divine spark materialized in the self-expression of the artist which raises his work from the level of mere manufacture into the sphere of art. Technique, style, subject are only raw materials in the hand of the artist. Whatever inspiration he

receives from other works of art, is either practical teaching of technical possibilities, serving to facilitate his self-expression, or—at the most—the sympathetic contact between kindred souls kindling the divine spark in the artist. The real artists are beyond the question of models and influences. We know from which national or foreign sources Leonardo da Vinci, Michelangelo, Rembrandt, El Greco, or Dante, Shakespeare, Goethe, Beethoven have drawn inspiration for the technique or the themes of their masterpieces. But nobody would ever regard these questions as of more than specialist interest when compared with the overwhelming divine inspiration seeking realization in their works. And it would be simply absurd to make it an affair of national honour whether Dante had made use of certain ideas of Arabian philosophy, or Michelangelo of Greek art, or Shakespeare of Italian and French novels.

But those first Western writers on Indian art, grown up in an atmosphere of routined imitation without real artistic inspiration, and mainly interested in the literary subjects which Indian art represented, had been blind to the divine creative spark in every art, and thus also in Indian art. They saw only its outward material body of formal conventions, and as this did not conform to their Hellenic canon of beauty, it was condemned; they saw only its subject-matter of themes, they interested themselves in iconographic problems which are in fact only a supplementary science to art studies, and they hunted for the models of Indian art, which in their eyes could, of course, be found only in Greece. And in the same way their art teaching was based on technical routine and imitation.

There Havell's corrective interfered : " Indian art can be understood only from Indian ideals ", which meant the definitive enthronement of Indian art in the eyes of humanity. But then the misconceptions of the old school began to encroach on his work. Their identification of the technicalities and the subject-matter of art with the divine creative light was accepted and the error was further confirmed by the assumption that the *śilpaśāstras*—technical handbooks formulated in the period of overripeness and decadence of *one* phase of Indian art (dated too early under the influence of an epigonic sentiment which was inclined to acknowledge as good only that which seeemed ancient)—in fact represented the revelation of the genuine creative spirit of India. Any comparison of these books with actual Indian masterpieces should have made it obvious that their teachings were applicable only to a time when Hindu art had already fallen into mannerism. Thus Indian art was more or less identified with Gupta and post-Gupta Hindu art, and the mythological and symbolical conceptions evolved by the philosophy of that time were regarded as integral components of Indian art.

In fact, they are indispensable for the understanding of the art of that time, not because they are a form of artistic self-expression, but because a work of art must be the inspired self-expression of the artist ; he can create a masterpiece of religious art only when he has completely identified himself with the meaning and the essence of that religious symbol. But the philosophical meaning of a symbol or other religious conception as such is independent from art ; it is the same whether it be expressed in the crudest form or in an eternal art creation,

and the harmony of divine beauty speaks as much in the simplest perfect object as in an image or a mythological picture. A linga has the same spiritual meaning, be it a simple stone or a sculptor's work; a cross, whether it consist of two simple sticks or whether it be the work of an El Greco or a Dürer; the name of Allah, whether it be written by an unskilled hand or by a master of calligraphy. And the revelation of divine beauty is the same in a clay vessel of perfect form as in the religious sculptures of Ellora and Elephanta, or in the paintings of Grünewald or Raffael. Religious art is the coördination of the religious and artistic inspiration, but religious symbolism as such has nothing to do with art proper. It is only the object for which the creative genius of the artist tries to find a congenial form. And this form, too, is not art proper, but the product, the realisation of the divine inspiration in the world of the senses.

HERMANN GOETZ

WAR OF WORDS

With the incessant multiplication of words and phrases, the Tower of Babel has risen to a height never previously attained, and the work of building goes on among all the nations. That part of it contributed by the English language looms larger and larger.

Misunderstanding of the meaning of the word "pacifist" is rife, even in England. "Conscientious Objectors" are now commonly classified with pacifists, though at the same time much talk is made of Hitler's Blitzkrieg Pacifist Organization.

As long as words and phrases are misunderstood, misapplied and generally used without discretion, so long will the construction of the Tower of Babel of dangerous material proceed; and this must soon bring the whole fabric crashing about our ears.

Signs of this impending disaster have never been wanting throughout the ages, but now more than ever are they becoming apparent when, among other languages, the English language has come to mean so little to so many. The cause may lie less in carelessness than in ignorance; the result of both is undoubtedly the negation of the adage that an Englishman's word is his bond.

To speak the truth it is essential to understand thoroughly the meaning of the words one employs, and to use only those words which express the facts of the matter one is dealing with. Put to this test, present-day broadcasts from Germany continually proclaim the intention of German propagandists to tell untruths.

Literature and broadcast talk are immeasurably greater in volume than they ever were before cheap printing and the ether waves were pressed into the service of war-mongers. The world war of words is a reality which in the diversity and subtlety of its means and methods of attack is apt to be overlooked to a dangerous extent by nations wholly taken up with material force.

Behind words, as behind material weapons, exists the driving force of the spirit, that eternal supernatural power which continuously directs human action on the material plane. A soft answer turneth away wrath? Yes, but what is not so obvious is that some harsh word or untruth was necessary first to engender the wrath.

"In the beginning was the Word", wrote St. John. Shall we not do well to try to return to the beginning and seek for the true word? That way lies the Eternal City, beyond the hearing of those who are concerned only with the raising of Babel and the enthronement thereon of false gods.

Aberdeen. T. H. WORGAN

THE KNOWLEDGE OF THE ONE

[This is the eighth in the series of studies on the *Gita* by Professor D. S. Sarma, the first of which appeared in our January number.—ED.]

The important point to be noticed is that mere scholarship or intellectual knowledge is not Jnana. It is not by mere intellectual knowledge any more than by mere performance of rites and ceremonies that one realises God. It is by love and faith and exclusive devotion combined with right knowledge that one reaches that blessed state. Jnana is a difficult word to translate, and unfortunately it is used in both a higher and a lower sense. In the lower sense it means only intellectual knowledge, but in the higher sense it is both knowledge of and life in God. We can never know God as we know an object like a stone or a tree. For God is not an object but the universal subject. So the more we become like Him the more we know Him. Man, strictly speaking, cannot know God, but he can grow into Him. Here knowing and being are one. That is why Krishna speaks of His worshippers knowing Him, entering Him, and abiding in Him—all in one breath. For it is all one experience. And that is why in His wonderful description of Jnana in the thirteenth chapter He includes not only a knowledge of God but also a number of ethical qualities and, what is even more important, constant meditation and unswerving devotion to God :—

" Modesty, sincerity, non-violence, forbearance and uprightness ; service of the teacher, purity, steadfastness and self-control;

" Indifference towards the objects of sense, self-effacement and the perception of the evil of birth, death, old age, sickness and pain ;

" Detachment and freedom from identification with children, wife and house, and constant evenness of mind in the midst of agreeable and disagreeable events ;

" Unswerving devotion to me through constant meditation, resort to solitude and aversion to society ; steadfastness in the knowledge of the spirit and an insight into the object of the knowledge of Truth—this is declared to be true Jnana and all that is contrary to it is ajnana." (XIII. 7-11)

The aim of all spiritual life is to attain to this state. Jnana, in the sense in which it is used here, is the highest state of knowing and being that man could reach. Krishna says that when a man has attained to Jnana nothing more remains for him to know. It is the best of all kinds of knowledge. By gaining it all sages have passed from this world to the highest perfection. Having devoted themselves to this knowledge and having partaken of the Divine Nature they are not born again at the time of creation, nor are they disturbed at the time of dissolution. (XIV. 2). What is this knowledge of God that a Yogin gains by leading a strenuous life of selfless action and unswerving devotion? The *Gita* begins this subject at the commencement of the seventh chapter with the introduction :—

" Hear thou, O Arjuna, how by fixing thy mind on me and taking refuge in me and practising Yoga, thou mayest without any doubt have a full knowledge of me." (VII. 1)

Here begins the metaphysical teaching of the *Gita* which is continued in the succeeding chapters side by side with the ethical and religious teaching. In

fact we may say that there are two streams of thought flowing through the *Gita*—the ethical stream and the metaphysical stream, the former setting forth what man ought to do and the latter what God is. In some chapters the ethical stream comes to the surface and the metaphysical stream goes under ; in others the metaphysical stream comes to the surface and the ethical stream goes under and sometimes both the streams flow side by side.

God, according to the *Gita*, is both transcendent and immanent. His supreme abode is where " the Sun does not shine, nor the moon, nor fire ". And yet all things in this universe are strung on Him " as gems on a string ". Similarly, He is both the Supra-personal Absolute " which does not perish when all beings perish " and the personal Iswara who creates, protects and destroys all beings. He is both Nirguna and Saguna. Hence the *Gita* gives the following antithetical description of God revealed to us by Jnana :—

" I will now describe that which ought to be known and by knowing which immortality is gained. It is the supreme Brahman who is without beginning and who is said to be neither being nor non-being.

" His hands and feet are everywhere. His eyes, heads and mouths are facing in all directions. His ears are turned to all sides and He exists enveloping all.

" He seems to possess the faculties of all the senses and yet He is devoid of the senses. He is unattached and yet He sustains all things. He is free from the dispositions of Nature and yet He enjoys them.

" He is without and within all beings. He has no movement and yet He moves. He is too subtle to be known. He is far away and yet He is near.

" He is undivided and yet He is, as it were, divided among beings. He is to be known as the sustainer of all creation. He devours and He generates.

" The light of all lights, He is said to be above darkness. As knowledge, the object of knowledge and the aim of knowledge He is set firm in the hearts of all." (XIII. 12-17)

Again, God is not only the immanent soul of the universe, but also its material body. He is the clay as well as the potter. Krishna describes the elements of earth, water, fire, air etc., as His lower nature and the immanent spirit as His higher nature. The former is the *Kshetra* or the field and the latter is the *Kshetrajna* or the knower of the field. The former has three strands or levels of being—Tamas, Rajas and Sattva, which are almost equivalent to our modern terms, of physical, mental and moral. The qualities in varying proportions determine the individuality of creatures from the lowest to the highest. They provide them with their physical and their psychic equipment. *Sattva* or moral nature appears only in men. Those who have it least are said to be of a devilish nature and those who have it most are said to be of a divine nature. A devilish nature leads to further bondage while a divine nature leads to deliverance. The spirit in man is held a prisoner by the qualities of nature, by *sattva* as well as by *rajas* and *tamas*. For on a purely moral plane there is no salvation any more than on the intellectual or physical planes. Morality is like a boat in which we cross the sea of Samsara, but to reach the other shore we have to step out of the boat. The other shore is beyond good and evil. There we see the oneness of all. There the self is identified with all existence and all existence is, as we have seen, an aspect of God. When we reach that state we are said to be in Jnana. For

Jnana is the realisation of oneness. And Jnana is therefore *moksha* or deliverance. The following verses illustrate this position :—

" Earth, water, fire, air, ether, mind, understanding and self-consciousness—such is the eightfold division of my nature. This is my lower nature ; my other and higher nature—know that to be the immanent spirit, O Arjuna, by which the universe is sustained." (VII. 4-5)

" Sattva, Rajas and Tamas—these dispositions which arise from Nature bind down the immortal soul in the body, O Arjuna." (XIV. 5)

" There are two types of beings created in this world—the divine and the devilish." (XVI. 6)

" The divine nature is said to make for deliverance and the devilish for bondage." (XVI. 5)

" When the embodied soul has risen above these three dispositions of which the body is made up it gains deliverance from birth, death, old age and pain and becomes immortal." (XIV. 20)

" When he sees that the manifold nature of beings is centred in the One and that all evolution is only from there—he becomes one with the Absolute." (XIII. 30)

The bliss of those who have reached this state after many lives of strenuous endeavour is described in the *Gita* in several verses of great beauty. It is not only their inner happiness that is described but also their attitude of all-embracing love to the world. Having realised the oneness of all life they look upon others' pain as their own and are ever engaged in doing good to all creatures. Take for instance the following verses :—

" The yogin who is happy within, who rejoices within and who is illuminated within becomes divine and attains to the beatitude of God.

" Those whose sins are destroyed and whose doubts are removed, whose minds are disciplined and who rejoice in the good of all beings—such holy men attain to the beatitude of God.

" Those who are free from desire and anger and have subdued their minds and realised themselves—around such austere men lies the beatitude of God." (V. 24-26)

Or again take the following which are among the grandest verses in the *Gita* :—

" Supreme happiness comes to the yogin whose mind is at rest, whose passions are composed and who is pure and has become one with God....

" Steadfast in yoga he sees himself in all beings and all beings in himself—he sees the same in all.

" He sees me everywhere and sees everything in me—I am never lost to him and he is never lost to me.

" The yogin who having attained to oneness worships me abiding in all beings—he lives in me, howsoever he leads his life.

" He who looks upon all as himself in pleasure or in pain—he is considered, O Arjuna, a perfect yogin." (VI. 27, 29-32)

D. S. SARMA

LIGHT IN ISLAMIC MYSTICISM

II.—ITS CONCEPTION IN AL-GHAZALI'S TEACHING

[In our issue for May appeared the first of this series by **Dr. Margaret Smith** on "Light and Illumination among the Early Ṣūfīs."—ED.]

Abū Ḥāmid al-Ghazālī (died A.D. 1111), one of the greatest mystics of Islam, whose books are still widely read, develops the conception of Light and Illumination which he found in the *Qur'an* and in the traditions of Hellenic thought and in the writings of the Ṣūfīs who had preceded him; he devotes a whole book to the subject, while including the conception also in most of his mystical writings.

In his teaching on the nature of the Godhead, he declares that God is Light, a doctrine based on the Qur'ānic verse: "God is the Light of the Heavens and the Earth. His Light is to be likened to a Niche wherein is a Lamp: the Lamp within a Glass: the Glass like unto a shining Star. From a blessed Tree is it lighted, an Olive neither of the East nor the West, the Oil whereof is almost luminous, though fire touch it not."[1]

Now Light, al-Ghazālī states in *Mishkāt al-Anwār*, is a term used with a different significance by the common folk, by the elect, and by the elect of the elect, that is, the gnostics. By the common folk it is used to mean what is apparent; this is a relative term, for a thing can be apparent only in relation to something else, and it can appear only by means of powers of perception, *i.e.*, the power of sight. In their relation to sight, things can be divided into what in itself is invisible, what is visible in itself but does not make anything else visible, and what is visible by itself and also makes other things visible, such as the sun and the moon and the flames of a fire or of a lamp. The term Light is applied to this third class of things and to what emanates from them, *i.e.*, the moonlight and the sunlight, and this is the common use of the term.

But Light can appear only to the seeing eye, which is thus as necessary as the light itself. So the term Light may be more fittingly applied to the eye itself, and of a blind man it is said that the light of his eyes has been extinguished. This, al-Ghazālī maintains, is the meaning given to Light by the elect. But the seeing eye is subject to several defects: it sees others but not itself. It cannot see what is at too great a distance from it or too close at hand: it sees the exterior of things, but not their interior, part of things and not the whole. It can see only what is finite; it sees what is large as small and what is far-off as near, and what is actually moving as motionless.

But if there were an eye free from these defects it would be more fittingly described as Light, and man possesses this in the Reason or Intelligence (which al-Ghazālī here identifies with the human soul), whereby the rational man is distinguished from the infant, the brute and the insane. The Reason can perceive what is other than itself and itself also; it is all the same to it whether things are far or near, and it is free

[1] *Sura* 24 : 35.

from such limitations because it is itself a copy of the Divine Mind, and the copy resembles the original, though it may fall short of it. Moreover the Reason can concern itself with the invisible world and with the inner meaning of things and their causes and laws and origins. While the physical eye is limited to the world of form and colour, the mind can apprehend in its entirety all that exists. So the Reason, or Mind (the rational soul), is more properly called Light than the eye and is regarded as such by the elect of the elect.[1] al-Ghazālī teaches that man possesses two "eyes", one outward and one inward, the outward regarding the sensible, visible world, and the inward regarding the spiritual, invisible world; the gnostics see more clearly with the inward eye than with the outward vision. Each of these eyes has a sun and a light by which its vision is made perfect, one belonging to the phenomenal world, which is the material sun, and one belonging to the World Invisible, which is the revelation by God of Himself. That one who does not seek to ascend to that higher world is more brutish than the brutes, for they are not given wings wherewith to ascend to that world, since this material world is to that Divine world as the rind to the kernel, as the outward form to the spirit, as darkness to light; so that is called the World of Light in contrast to this lower world of darkness.

Now there are Lights of many orders to be found in this world and in that, for the gnostics and saints are Lamps which receive their light by means of the Heavenly Lights from the Divine Radiance itself, for all these lights, whether earthly or heavenly, ascend to the First Source, Who is Light in Himself and from Whom all other lights are irradiated. al-Ghazālī's conclusion is that He alone, the Light Supreme, is worthy of the name Light, above Whom is no light and from Whom light descends upon all else.

"God", writes al-Ghazālī, "is Manifest (*al-Ẓāhir*) and by Him all things are made manifest, for that which is manifest in itself, which makes all other things manifest, is Light, and whenever Being confronts Not-Being, then Being is made manifest, but there is no darkness more intense than not-Being. Now That which is free from the darkness of Not-Being and from the very possibility of Not-Being, Which brings all things out of Not-Being into the manifestation of Being, is most worthy to be called Light. Being is the light outpoured upon all things from the Light of His Essence, Who is the Light of the heavens and the earth, and the Ultimate Reality." (*Mawjūd al-Huqq.*[2])

God is therefore the One Real Light and all other lights are but rays or reflections of His Light.

The human soul, made in the image of God, partaking in its nature of the Divine, partakes also of the Divine Light, but men differ in the degree to which they are possessed of this inner light. Just as the light of the sun, if measured against the light of all the candles in existence, would far outshine them, so also some men possess a light like that of the sun, far surpassing the candle-light possessed by common folk. The faith of the righteous, the elect, is a light like that of the moon and the stars, but the faith of the chosen saints of God, the elect of the elect, is like the sunlight. As the whole surface of the

[1] *Mishkāt*, pp. 100 *ff.*
[2] *Maqṣad al Asnā*, p. 70.

world is revealed in the light of the sun, while the light of the candle reveals only a corner of the house, so also is the distinction between the knowledge of the ordinary believer and the revelation to the heart of the gnostic of the full extent of the Divine world.

al Ghazālī interprets the latter part of the Light-Verse quoted above in relation to the soul of man, which he considers to be possessed of five faculties or "spirits", by means of which it receives light.

(1) There is the sensory faculty which receives light through the senses. This corresponds to the Niche for a lamp in the wall. (2) Then there is the imagination which records the information received through the senses and keeps it available for use. What is gross it makes clear and keeps under control, and so it corresponds to the Glass, originally opaque but refined until it becomes transparent, and the Glass not only transmits the light of the lamp but helps to keep it alight. (3) There is also the intellect which can apprehend ideas beyond the apprehension of the senses and the imagination, for it can deal with universals; it can be compared with a Lamp which gives light, for this is the power which distinguishes man from the lower creatures and enables him to understand what is supernatural. (4) Fourthly there is the Reasoning Power which deduces fresh knowledge from what is already known; this is to be compared with the Tree, and especially the olive-tree, which produces oil and so increases light: since the Reason is not limited in respect of distance and direction; it is a Tree "neither from the East nor from the West". (5) Finally there is the Divine spirit, that inner light which burns clearly and steadily in the saints and prophets, in whom it is all but self-luminous; and of these it may be said: "whose Oil is almost luminous though fire touch it not."

But though, as al-Ghazālī says elsewhere, the human spirit was originally "a radiant sun", yet its light is dimmed while in the body, and it is only when the heart is purified that the inner light can shine forth. The soul is veiled from the direct knowledge of God, says al-Ghazālī, quoting a famous tradition, by "Seventy Thousand Veils of Light and Darkness". Some are veiled by Pure Darkness, having no belief in God or in anything higher than themselves: self is their god, and its desires veil from them the True God with a veil that is pure darkness, and they themselves are darkness. Some are veiled by Light mixed with Darkness, by the darkness of the senses, for though they look to something higher than themselves, yet they make themselves material idols, characterised by beauty or splendour, which appeal to the senses. Or, if they do worship the true God, they invest Him with anthropomorphic attributes. Some again, are veiled by Pure Light, for they realise that the Divine attributes are higher and greater than any human attributes. Yet even they are veiled, for they have not realised that Ultimate Reality is not to be apprehended either by sight or by insight.

All these are veiled from God, but the darkest of the veils are due to the self and self-centred desire, and he who desires to advance on the Path towards God must seek to rend these veils by the purification of the soul from desire and so enabling it to attain to the perfection which properly belongs to it. By self-discipline, asceticism and renuncia-

tion of this world and its claims, the soul can be purified from the gross outward sins, and then the vices, the evil qualities which have been eradicated, can be replaced by good, the virtues, and self-love by the love of God and of man. Then, by Meditation on the Majesty and Glory of God the worshipper becomes absorbed in Him Who is Worshipped : his concern becomes one concern, so that he forgets himself and all created things in remembrance of the Creator. Then, by Recollection, the practice of the Presence of God at all times, the heart is enlightened by the gift of gnosis, the mystic knowledge of God granted to His "friends", who are His chosen saints, and His lovers, for "whoso knows God, loves Him".

Gnosis is described by al-Ghazālī as "the radiance from the Lamp of the Invisible, shed upon a heart which is pure, at leisure, spiritualised". Sometimes it breaks in upon the consciousness like a flásh of lightning, sometimes like a succession of lights ; sometimes, but rarely, it is continuous and enduring. In the light of gnosis, the mystic is able to contemplate the Divine Vision, to look upon Unclouded Light, and to the lover of God this is a joy which is above all else.

"How can that one who understands only the love of sensible things", asks al-Ghazālī, "believe in the joy of looking upon the Vision of God, Who has neither appearance nor form? What meaning for him has the Divine declaration that it is the greatest of joys? But the gnostic knows that all true joys are included in this."[1]

In the contemplation of that Vision, the mystic passes from the contemplating self into the One contemplated and attains to the state of "union" which is the goal of his quest. The lover is united with the Beloved, "consumed by the glory of His Countenance", overwhelmed by the Divine Majesty, and he himself is no more. So the seer becomes one with the Seen, the shadows of his own existence are overcome by the victorious radiance of the Light of the One, and the light of gnosis is extinguished by the light of actual experience, as the light of the stars vanishes in the full splendour of the light of day. The mystic is overwhelmed by the waves of the ocean of Unity, submerged in the One and All.

But the life which the saint now lives in God is to be a life by which others are irradiated. Those who cannot attain to his level must at least be enabled to kindle their feebler lights by his lamp, just as bats find their light in the last rays of the sun and in the starlight and so live the life suited to them, though it is not the life of those who come and go in the full daylight. So the saints, because they walk in the light, must at all times be prepared to lead and help the blind and those whose light is weaker than their own.

Such is al-Ghazālī's conception of Light, representing true knowledge, perfect purity, splendour, beauty, love and goodness. Ultimately, he finds that it is the very Essence of God Himself, the Light of the heavens and the earth, the Light of lights, the One Source of all Light.

MARGARET SMITH

[1] *Iḥyā*, IV. p. 269.

UNDER SENTENCE OF TIME

[J. S. Collis, philosopher and author, is one of our regular contributors. In this article he describes the modern man's enslavement to time and its measurement and prescribes contemplation as the only possible mitigation. We agree with him ; contemplation alone raises human consciousness above Past, Present and Future—miserable concepts of the objective phases of the subjective whole.—ED.]

Nine centuries ago the first mechanical clock was made in Germany by a friend of the Emperor Otto III. Then the first tower-clocks made their appearance, and the pocket-watch followed somewhat later. Before that time there were no clocks and no watches, and never had been in the history of the world. We in the West can scarcely imagine such a state of affairs. Clocks and watches surround us on all sides and the former boom out the hour from the towers of great buildings. With deadly seriousness we pluck the curious little discs out of our pockets, look at them closely and say—"Do you *realise* that it is five o'clock already !"

What are these watches and clocks ? They are certainly more than merely clever mechanical devices. They are the most outstanding symbols of our present state of mind in Time-immersion. They represent our overpowering sense of the passing of time. They are dread symbols of our inescapable bondage to a thing of our own invention—the hour. It is almost impossible for us to realise that in Ancient Greece no one ever heard a clock strike ; that no one ever was in a hurry ; that no one ever accused any one of being "half an hour late" ; that until the epoch of Pericles the time of day was estimated merely by the length of a shadow. To remember nothing, to forget everything, to live wholly in the present, that was the Greek ideal—incredibly alien to us. The widespread Greek practice of burning the dead was a definitely psychological act, the expression of a passionate desire to deny all historical duration. They refused history, they refused geography, they refused astronomy : in the last years of Pericles the Athenian people passed a decree by which all who propagated astronomical theories were made liable to impeachment. What a symbol of their feeling ! What determination to banish distance no less than time from their minds ! The intensity with which they lived in "the pure present" is, to us, unthinkable.

Our consciousness in this matter is not on that account any closer to the ancient Egyptians. They went to the other extreme from the Greeks and conceived past and future as the *whole* world, and the present as merely a narrow common frontier between two immeasurable stretches. Consider that desperate symbol, the mummy ! The Egyptians wanted to preserve everything for ever. They built with granite and basalt, and the bodies of their dead were made *everlasting*. They denied mortality as passionately as the Greeks affirmed it. Thus to-day the bodies of the great Pharaohs lie in our museums, pathetic symbols of the will to endure, their still-recognisable faces turned up to us as we pass by with indifference. More pathetic still are the pyramids, built for no purpose except to *endure*. On the

shining, polished, granite peak of one, belonging to Amenemhet III, are the words: "Amenemhet looks upon the beauty of the sun."

Egyptian man forgot *nothing*. Hence the art of portraiture (which is biography in the concrete) was practically the Egyptian artist's only theme. Indian man, on the other hand, in his own peculiar manner, forgot everything, and the art of portraiture was unknown. "In the Indian Culture we have the perfectly ahistoric soul", says Spengler.

Its decisive expression is the Brahman Nirvana. There is no pure Indian astronomy, no calendar, and therefore no history so far as history is the track of a conscious spiritual evolution.* Of the visible course of their Culture, which as regards its organic phase came to an end with the rise of Buddhism, we know even less than we do of Classical history, rich though it must have been in great events between the twelfth and eighth centuries. And this is not surprising, since it was in dream-shapes and mythological figures that both came to be fixed. It is a full millennium after Buddha, about 500 A.D., when Ceylon first produces something remotely resembling historical work—the *Mahavansa*.

The remarkably interesting literary result of Indian man's time-consciousness is that the appearance of a book written by a single author was not treated as an event determinate in time. Instead of an organic series of writings by specific persons, there came into being a magnificent mass of texts into which anonymous writers inserted what they pleased, while intellectual individualism and evolution played no part in the matter. Thus it is in this anonymous form that we possess the Indian philosophy—which is also all the Indian history we have—and it makes a truly striking comparison with the Western philosophy and history which are made up from beginning to end of perfectly definite individual books and personalities.

Turning then to this civilisation of ours to-day in the West (which has already so strongly affected the East) we are struck by the way in which man lives perpetually under sentence of Time. With our tremendous sense of Time goes our tremendous sense of History in terms of past, present *and* future. To us it seems so completely natural that Wells should write an Outline of History from the year One, and that Spengler should out-Wells Wells with still vaster perspectives and more capacious generalisations, that it never occurs to us that such studies would have appeared to a Greek as unthinkable as the perpetration of an autobiography. All our literature assumes for granted that we desire to embrace the past, the present and the future. We adore memory. We want to remember everything—and if a man will tell us what he thought at the age of three we are delighted with him.

With this instinctive fascination of Time goes an equally absolute attraction to Space. We love geography as much as the Greeks hated it. No distance is too far to scan, no peak too high to scale. The more the immensities of space open before us the happier we are. When Sir Arthur Eddington had to find a word denoting greater distance than the word million or the word billion or the word trillion, he increased his reputation.

* This is a sweeping statement and rather far from fact. The Zodiacal system is the primary basis of astronomy and of all calendars of time. That the Indian Zodiac was indigenous and free from Greek or other foreign influence was indicated in THE ARYAN PATH for June and December 1935. The Hindus had indeed a highly developed sense of "spiritual evolution", and took account of the phenomenon of time extending to Kalpas, "by which the Gods compute their future and their past."—ED.

When Sir James Jeans drew attention to a star that was further off than all the stars in the Milky Way, he doubled his sales.

And with this intense consciousness of Time and intense consciousness of Space goes the passion for Motion and Speed. Moving is our absolute. There is no question of our appreciating the pure present. We hate anything stationary, we cannot bear to remain in one place —in every way we "look before and after and pine for what is not". The restless motion in our streets, the flights from one end of the earth to the other, the motor-racing round in circles by "speed-kings", the desperate attempts to climb Mount Everest, the frequent visits to the Poles, Einstein's substitution of Speed for Gravitation and the physicists' substitution of whirling atoms for solid masses, make the essential symbols of the modern time-immersed consciousness as certainly as the Buddha sitting enthroned in his eternal calm was the supreme symbol of an ancient day. Not long ago Epstein carved two calm and soothing Figures under the signs of Night and Day over the Underground Station of St. James's Park. When they were first seen, a spontaneous howl of derision instantly rose from the populace. It was quite right for the mob to object: those Figures had no business in that place—for not thus can modern man take the Night and meet the Day.

We cannot hope to live within any other time-consciousness than this—for it is our natural destiny. But we can mitigate it. Just at the very moment when Space is practically conquered and the whole world could be a unity, we find ourselves everywhere in a state of flux and at each other's throats. We have now reached a point when restlessness must be conquered, and conquered by the sure means in our power—Contemplation. Contemplation—in no matter how simple a form—by its very nature checks motion and bestows peace. Not introspection, but outward contemplation of any single thing from chair to flower. That is also an *activity* : and, in suspending the pageantry of thoughts and desires which troop through our minds, it forces us to pause, to sit still, to be peaceful. That is our only panacea. It may not sound much good. But any such attempt is a true activity in the right direction, while furious pacifist orations take us no distance at all. Once more we find ourselves returning to that word which has fallen into such discredit nowadays—individualism. It is discredited because it is not practised. Yet the mass can do nothing. The mass does not exist. Only persons actually exist. The future of "the mass" depends upon what each person does—each person being finally "responsible for the sins of the whole world".

J. S. Collis

NEW BOOKS AND OLD

ON ALCHEMY.*

Alchemy is a subject of perennial interest. The day is now long past when the alchemists, as pictured in Ben Jonson's play, were dismissed as dishonest mountebanks. A new orientation of opinion has come about. The present reviewer is proud to think that his *Alchemy: Ancient and Modern*, now long out of print, played a part in initiating this change. Since the publication of this book, important contributions have been made to the subject by other writers of a scientific frame of mind, among which may be mentioned the works of Holmyard and Professor Read's *Prelude to Chemistry*, published so recently as 1936. It is now generally recognised that the alchemists—with, of course, exceptions—were neither charlatans nor fools. They were rather the champions of an all-embracing synthetic philosophy, which, whether one accepts it or not—and it is an exaggeration to say, because of certain points of similitude, that this philosophy is being substantiated by modern scientific research—calls forth respect, as indeed does any splendid creation of the human mind.

Its key-note is given by the words "As above, so below". Regeneration of the soul, regeneration of the body, regeneration of the metals bringing them to the perfection of gold, were envisaged as the process achieved on different planes of being. As Mr. Cockren writes in the little book which is the primary occasion for these remarks, "That alchemy is purely a psychic and spiritual science has no basis in fact. A science to be a science must be capable of manifestation on every plane of consciousness: in other words, it must be capable of demonstrating the axiom 'as above, so below'." Probably few modern scientists would be prepared to accept this, but it is a correct statement of the fundamentals of alchemical philosophy.

It is true that recent research has abundantly demonstrated that the unchangeable and imperishable atoms of Daltonian theory are neither unchangeable nor imperishable. Degradation of matter is constantly taking place: transmutation can be effected. Unfortunately, however, these researches give no support to the idea either that gold is the end of the constant changes taking place or that it represents metallic perfection.

Mr. Cockren's book is divided into three parts. The first and longest part is historical and contains very readable biographies of some of the most famous figures in the history of alchemy—Basil Valentine, Paracelsus, Nicolas Flamel, and others. A chapter is devoted to the Comte de St. Germain, who, Mr. Cockren claims, must be regarded as an "expert in the art". Unfortunately, in many cases, the lives of the alchemists are so overlaid by legend that it is extraordinarily difficult to disentangle truth from fiction. Still the fact remains, and has never been satisfactorily explained, that there were notable men who claimed to have effected the Great Work on the physical plane, transmuting base metal into gold.

One of the most amazing stories of this sort is that told by J. B. van Helmont in his *Oriatrike*. The Stone stated to have effected the transmutation was not his own production, but the gift of a stranger.

The second part of the book represents Mr. Cockren's not always very lucid own interpretation of alchemical theory, dealt with under the following heads: "The Seed of Metals", "The Spirit of Mercury", "The Quintessence" and

* *A Modern Alchemist. Alchemy Rediscovered and Restored.* By A. COCKREN. (Rider and Co., London. 6*s*.)

"The Quintessence in Daily Life".

That metals were generated from seed was an obvious conclusion drawn in accordance with alchemical philosophy from the fact that living beings are so generated, and the alchemists, following up the idea, attributed sexual functions to the principles effecting this generation. Analogy was their guiding star, and, however sympathetic one is to alchemical philosophy, it can hardly be denied that analogy often led them astray. On the other hand, it is remarkable how a duality, which may be likened to the duality of sex, seems to pervade all existence. Positive and negative electricity provides the most obvious example.

The leading part played by reasoning from analogy in the development of alchemical philosophy must be appreciated for this philosophy to be understood. The understanding of it is, perhaps, not easy because of its peculiar terminology, but the principle of analogy often provides the key for unlocking obscure meanings. And the subject needs to be approached, not with preformed convictions as to its truth or falsity, but with the simple desire of finding what it is all about. This having been discovered, evaluations can be made.

The third and shortest part of Mr. Cockren's book serves to distinguish it sharply from most other modern works on the subject. The author claims that, following the instructions of the adepts, and working on certain metals, he has, after long experimentation, succeeded in making the Philosopher's Stone, but he says nothing as to the practical effectiveness of his product for achieving metallic transmutation. Unfortunately, this part of his book suffers from the defects of all works claiming to deal with the practical aspects of alchemy. The process is not described in detail. The pure scientist would reveal the whole, for today, now that we have got along so well off the gold standard, the discovery of how to make gold cheaply would prove less disturbing than in the past. The patriot, in these days of war, would reveal the secret only to the Government of his country. The man solicitous only for his own material well-being would keep perfectly quiet about it, meantime enriching himself. There seems, in any case, no reason for making such a claim and not substantiating it; and, lacking this substantiation, the present reviewer is compelled to treat this section of the book with scepticism.

The book, it may be mentioned in closing, is rich in quotations from the writings of the alchemists. In particular, Mr. Cockren gives his readers *The Smaragdine Tablet* attributed to Thrice-Greatest Hermes, "*Aureus*" *or the Golden Tractate* and *The Revelation of Hermes interpreted by Theophrastus Paracelsus concerning the Supreme Secret of the World.*

H. S. REDGROVE

PROFESSOR OF POETRY ON RELIGION*

These lectures on the "Ideals of Religion", delivered in 1907 under the Gifford Endowment by Dr. Andrew C. Bradley, were transcribed from the "difficult manuscript" by his sister and literary executrix Mrs. Marian de Glehn, and have now been published after a lapse of over thirty years during which the world has witnessed tremendous transformations in patterns of philosophic thought and modes of living and of regulating international relations. It must surely seem that the times are out of joint when, amidst endless professions of loyalty to this or that creed or denominational religion, violent wars are still the order of the day and when weaker individuals and nations are unceremoniously trampled under foot by those who seem to know no God or religion other

* *Ideals of Religion.* The Gifford Lectures delivered at the University of Glasgow in 1907. By ANDREW C. BRADLEY. (Macmillan and Co., Ltd., London. 12*s.* 6*d.*)

than brute force. Still Bradley's lectures will be welcomed by all as they deal with persistent and permanent problems of philosophy, solutions of which reached by one who was considered the most remarkable critic and exponent of the Shakespearean tragedies should be particularly interesting.

Within the limits set, it would be impossible to cover Bradley's arresting survey of the Ideals of Religion, which runs to eleven chapters, but I should like to invite the attention of readers to the excellent chapter on "The Religion of Ideal Humanity", and to Bradley's searching examination of the problem of evil in the concluding chapter. I do not say that the problem of Good and Evil has been satisfactorily solved by Bradley. Shakespearean and other tragedies must powerfully suggest the question why God, the All-Good and the All-Merciful, should have kept inactive and idle while the villains of the different plots planned and executed their evil designs. Is Evil consistent with the Omniscience and the Omnipotence of God? Bradley just sketches the answer attempted by rational or enlightened Christianity.

> Religion arises because we are imperfect, [because] we suffer evil and are evil.,. Remove this evil then, and you remove religion.

He goes on to explain that religion is escape from evil. The ethical and moral codes of different nations and communities ban certain actions as evil, and these pocket-editions of evils or miniature evils are all enveloped by cosmic evil that is finite existence itself. Thus the problem of Evil is just the problem of finite existence. The desire to secure freedom from finitude is deeply rooted in every human heart. The statement, however, that in religion evil disappears needs a lot of elucidation. Religion *qua* method should be carefully discriminated from Religion *qua* realization. The transmutation or negation of all evil would occur in the latter only.

Bradley has not failed to emphasize that the subject, his evils, his salvation and his God would all vary according to the evolutional and equipmental attainments of individuals. It would be absolutely impracticable to furnish a ready-made fool-proof Religion for humanity as a whole, notwithstanding the sapient statement that Religion is universal. Yet, in its highest form,

> Religion is complete self-realisation, and its expression is not merely inward or outward worship, but the moral life lived as divine life.

In such contexts as these Bradley lapses into mystic utterances. The expression "identification of himself with the will of God" occurs frequently in the course of the discussion, but Bradley has not pointed out the criteria of this identification or how it is to be secured. The mystification gets intensified when he refers to a "Universal God" and to good which would mean "that the wills of himself, and all men should be identified with God's will". God's will must first be clearly known and identified. *Secondly*, the will of an individual should then be attuned to the divine will. *Thirdly*, the wills of all men should be so controlled as to operate in harmonious attunement with the divine will. Whether Religion as now theoretically understood and practised by the different denominationalists reveals any signs of such attunement is not difficult to answer. But all Religions make the same claim to infallibility.

Bradley does not come to a close realistic grip on the problem of evil at all. In some places, he describes evil as an appearance; he does not say it is an illusion. In other contexts, he describes evil as an "attempt at complete isolation of the part from the whole". But if Bradley has not formulated specific philosophic problems in technical terminology and indicated their attempted solutions, he should clearly not be blamed, because his approach to the Ideals of Religion was from the standpoint of a vigorous thinker, not of a professional philosopher or a metaphysician. Students of philosophy will find Bradley's lectures arresting and stimulating but they should not expect them to contain clear-cut answers to such questions as "To be or not to be?".

R. NAGA RAJA SARMA

The Terrible Crystal. By M. CHANING-PEARCE. (Kegan Paul, Trench, Trubner and Co., Ltd., London. 7*s.* 6*d.*)

This book is a study of Kierkegaard and contains in addition an analysis of the thought of Karl Barth, Karl Heim, Brunner, D. H. Lawrence, J. C. Powys and W. B. Yeats. It is too packed with matter to be reviewed adequately in a short notice. In fact, it is so packed that comment is possible only on its main theme.

Mr. Chaning-Pearce reveals his main theme in an interesting prologue. "Here is a type of thought about religion for which crisis and catastrophe are the very stuff of religious reality. It is a thinking conceived in, interknit with and orientated towards catastrophe."

For one reader, the author would have illuminated that theme even more effectively had he restricted his book wholly to an analysis of 'Denmark's Dead Man', but, be that as it may, it seems certain that the significance of the thought analysed in this book is derived from the fact that much of it comes from despair.

It is despair that hails catastrophic Change—that "welcomes suffering, disintegration, conflict, death". It is despair that craves for chaos—which mirrors it. It is not for nothing that Kierkegaard wrote: "Choose then despair, for despair itself is a choice." And it is revealing that he hated with an almost Nietzschean hatred—and that this hatred was not directed wholly against others. "When I want to spit, I spit in my own face."

It would be difficult to over-emphasise the fact that it is partly because Kierkegaard knew despair to this extent that he has such increasing significance. To-day, every one, in his degree, knows despair. But this must not blind us to the fact that we shall find no cure in the ravings of the disease. "The fruit of the spirit is joy." Those who believe this will not accept as final the author's statement that "crisis and catastrophe are the very stuff of religious reality." To them, crisis and catastrophe are nightmares of the void—nightmares which reveal how remote we are from reality. Recognition of this fact is the first step of the return journey. And the first stage of that journey is 'The Waste Land'.

Mr. Chaning-Pearce's remarkable book is concerned with spiritual pioneers who confronted that Waste Land alone—and, from its desolation, glimpsed a new dawn.

CLAUDE HOUGHTON

The Cape Coloured People: 1652-1937. By J. S. MARAIS. (Longmans, Green and Co. Ltd., London. 15*s.* or Rs. 10/5)

Unless we except the Southern States of America, there is no region in which the problem of interracial relations is more acute than it is in the Union of South Africa. It manifests its seriousness in many forms: not entirely eliminated, as Nationalist politicians like Dr. Malan often demonstrate, is the Anglo-Boer conflict for political supremacy. Moreover, the presence of an Indian minority has introduced other complexities, which Mahatma Gandhi, at the very outset of his career, tried in vain to solve; since his departure from South Africa, no leader with his statesmanlike grasp of a situation in its entirety has emerged from amongst the dominant Europeans, where such a leader has been most needed. For neither General Smuts nor Premier Hertzog can claim Gandhiji's comprehensive outlook, since they seem to look at interracial problems through the lenses of Boer, or at best European, interests.

The 7,000,000 Bantu Negroes, who constitute the inarticulate majority, have won universal sympathy on account of the diasabilities which they suffer at the hands of the Dominion's repressive native policy. In fact, the intense opposition to the proposed transfer of the three High Commission Territories or Protectorates of Basutoland, Bechuanaland,

and Swaziland has been due largely to the expressed desire of the Bantu peoples in those areas to escape the fate of their kinsfolk in the Union. This fact is attested to by Sir John Harris of the Anti-Slavery and Aborigines Protection Society, who undertook a trip of enquiry to the Protectorates last year.

To investigate the origins of a racial community, such as the Cape Coloured people, who form virtually a buffer class in many respects between the white and the black groups, is the task of Dr. J. S. Marais in his careful and well-documented historical study of the people with various admixtures of European and Negro blood. He treats, in considerable detail, the origins of the Coloured people from miscegenation, and discusses analytically the political problems which the Constitution of 1853, for example, with its high property qualifications for membership in the Upper House of Parliament, engendered in South Africa. He indicates the effect of emancipation upon the status of the Coloured people. He places in proper focus the action which Parliament, by a two-thirds majority, took in 1936 to segregate the Cape Native votes into three constituencies.

Throughout the book Dr. Marais approaches his subject with the same reflective concern with which Professor W. M. Macmillan treated it in *The Cape Coloured Question* which was the first extended study of the problem. He proves himself a worthy successor to Professor Macmillan, and has made a genuine contribution to our knowledge of the past history and the present sociology of the Cape Coloured people.

WILLIAM HARRISON

Education and Village Improvement. By I. W. MOOMAW, M.SC., with a Foreword by ALICE B. VAN DOREN, M.A. (Humphrey Milford, Oxford University Press. Rs. 2/-)

This practical manual, appropriately dedicated "to all who possess a vision of peace, joy and beauty for Indian village life", compresses into a brief space a wide range of subjects bearing on the village problem—rural indebtedness, sanitation and health problems, cottage industries, co-operation and thrift, and home and agricultural improvement—relating these as far as possible to the rôle which education of the right type can play in village improvement. But while apparently designed chiefly for the village teacher, the book is very interesting also to the general reader.

Mr. Moomaw's approach is sound. He stresses the need for "rural-mindedness" in those who seek to serve the Indian villager. He recognizes too that improvement schemes imposed from outside cannot command the loyal support of the people, many of whom, though uneducated, are "wise in the things of real worth". Their own sense of responsibility has to be aroused, their latent powers awakened and developed and their co-operation enlisted in planning for the improvement of their villages as well as in the carrying out of the plans.

The author draws the Indian villages as they might be, with the "improved roads, good schools, dispensaries, libraries, a reasonable amount of leisure ...all within the rightful heritage of village people". He gives a graphic picture of what the extension service of the village schoolmaster may mean to his village, even under present conditions.

Gandhiji has for years been urging the rich dividends in intangibles which may be expected from the dedicated life of a village servant-leader, living as villagers do and not as "a patron seated among them to be adored from a respectful distance". It is not only the village which will benefit from his spiritual adventure as "a pattern of virtue and work". Mr. Moomaw writes :—

> If a number of the most capable young men and women will cease to crowd upon the few poorly paid posts in the city and lend their hearts and hands to the improvement of agriculture and village life they will be assured of a comfortable living and with it a measure of security and culture.

PH. D.

The Social and Economic Ideas of Benoy Sarkar. Edited by BANESVAR DASS, with a Foreword by Dr. NARENDRA NATH LAW. (Chuckervertty Chatterjee and Co., Ltd., Calcutta. Rs. 8/-)

This symposium, edited by Prof. Banesvar Dass with the co-operation of many professors, scientists and others, is an interesting book, containing as it does an objective summary of the ideas of Prof. Benoy Kumar Sarkar and a descriptive statement about his literary output and the institutions he has founded. There is no Indian intellectual who has not read one or another of the countless writings of this savant whose knowledge is indeed colossal. His versatility is as amazing as his grasp of facts is intimate ; it is no exaggeration to say that there are very few subjects which he does not know and has not discussed and still fewer statistical data which he has not studied and analysed. He began writing even while at college and he is still writing—articles, brochures, books ; during thirty-six years or so of study, travel, lecturing and writing he has given to the world a literary output of such outstanding merit as few intellectuals, Indian or foreign, can lay claim to. His fundamental ideas and basic principles are given so clearly and definitely in his writings that we can collectively and conveniently call them "Sarkarism". This book succeeds in its attempt to describe "Sarkarism", though there is some inevitable repetition and overlapping.

Deeply imbued with the thought and the literature of the Hindu Renaissance of the Ramakrishna-Vivekananda era, he was carried, after he left college, on the crest of the wave of the great Bengali Swadeshi Movement and soon turned his attention to National Education. His educational ideas were clear-cut but revolutionary and have had far-reaching effects on the educational system of Bengal. To him the object of all education is to develop originality ; the pupil must grow up to be intellectually a discoverer of truths and a pioneer of learning, and morally, an organiser of institutions and a leader of men. He believes in the inductive method of teaching and that in the mother tongue. He does not favour the text-book system and rightly insists that what one should learn is not books but subjects. His emphasis on moral and spiritual education is noteworthy and his *Steps to a University* well worth the study of all who want an overhaul of the present system of education.

Some of Professor Sarkar's economic ideas are unorthodox. His support of the 18*d.* ratio, for instance, is contrary to the popular view. His main point is that the high ratio facilitates the import of foreign machinery and he firmly believes in the imperative necessity of industrialising the country. Again, take his attitude to the Zamindars. He has high regard for them as a class, for the part they have played in banking, in developing agriculture, industry and commerce and generally in the political, economic and cultural development of Bengal. As usual, he backs up his views with facts and figures but it is impossible to agree with him that the permanent settlement has contributed to the well-being of the masses or that the Zamindars have been the friends of the ryots. Likewise he finds nothing wrong in welcoming foreign capital and has high hopes of the Ottawa Agreement. But these controversial subjects certainly have another side.

Professor Sarkar's equation of comparative industrialism and culture-history are instructive and help to show that it is the industrial revolution, which has cut a vast gulf between the East and the West and has given rise to all the conflicts of culture, race and colour, that is so disturbing to international peace and understanding. He stoutly denies the superiority of any race, caste or class. The conclusions of his original sociological researches command respect, though here also his views—as, for instance, on the population problem—are unorthodox.

Professor Sarkar is equally facile in Italian, French, German, English and Sanskrit and this invests him with a key to knowledge which few can hope to

have. It is his profound knowledge of European languages, no less than his grasp of the eternal fundamentals of the philosophy of our immortal ancients, that gives him the breadth of vision and the catholicity which transcend provincial barriers and political frontiers and make him look down upon the pettiness of distinctions based on race and colour.

Professor Sarkar is an institution in himself. And the numerous institutions which he has founded are as eloquent witnesses to his indefatigable energy and unshaken faith in the future of Young India, as his prodigious writings are to his encyclopædic knowledge. The book is a fitting tribute to one of the foremost living thinkers of India and builders of Bengal. The publishers deserve to be congratulated on the excellence of its get-up.

S. V. RAMASWAMY

The Song of Lovers ('Ushshāq-Nāma). By FAKHRU'D-DIN 'IRĀQĪ. Edited and translated into English verse by ARTHUR J. ARBERRY, Litt. D. (Humphrey Milford, Oxford University Press, for the Islamic Research Association, Bombay. Rs. 5/- or 7*s.* 6*d.*)

Of all the Persian mystic poets in the thirteenth century, Fakhru'd-Din Ibrāhīm bin Shariyār 'Irāqī of Hāmādān (d. 1287 A.D.), the celebrated writer of the *Lama'āt*, stands out, perhaps, as a pioneer for the introduction of the lyrical element into the mystical-philosophical form of verse better known as the *mathnawī*. The '*Ushshāq-Nāma* or *The Song of Lovers* best substantiates this assertion, "unless indeed the *Ishq Nāma* attributed to Sanā'ī is to be accounted genuine". This intermixture of *mathnawī* and *ghazal*, however, is a common feature of many of the later writers, both Persian and Turkish, and even this peculiar theme is to be met with in Amir Khusro's *Quiran-ul-Sa'dain*, which was completed only two years after 'Irāqī's death. This innovation does not in any way add to the æsthetic value or the didactic charm of the ethical verse and often the most artistic imagery of the lyrics introduced, notwithstanding its power to dispel the "singsong monotony" of the *mathnawī* metre, degenerates into pseudo-mystical or even satirical verse. Even in the '*Ushshāq-Nāma* employing a uniform metre for both *mathnawī* and *ghazal*, the attempted substitution of the sweet felicitous harmony of the latter for the former's rugged monotony has failed to produce the desired effect.

Briefly, the poem deals in ten *fasls* with the theme of Divine Love. A prologue in ten sections, which includes an eulogy on the celebrated minister Shams-ud-Din Muhammad Sahib Diwan, is followed by ten *fasls*, each containing a philosophical discourse on the state of lovers and an exposition of the different stages of Love, interspersed with lively anecdotes and *ghazals*.

Even if we overlook the general structure of the poem, the theme itself when compared with the *Lama'āt* is not very inspiring. The "*reizvolle*" poet of Dr. Ritter "writes with a certain sly humour, manifesting itself notably in the meiosis", but, to quote Dr. Arberry :—

> Nowhere in the poem does 'Irāqī attain the heights of pure lyric achieved in some of his more famous verses; nevertheless he always writes with a fluency and sometimes with rhetoric.

But the most interesting feature of the work is the hitherto unpublished biography of the poet prefixed to certain MSS. of his Diwan. Though written as late as one hundred and sixty-six years after his death (1453 A.D.), it furnishes valuable information on some aspects of his life which the meagre biographical notices in the *Geschichte der Ilchane* (Vol. I), *Tarīkh-i-Guzīda*, *Nafhāt-ul-Uns*, *Majālis-ul-'Ushshāq*, *Haft Iqlīm* and others, do not provide.

The text is based on the oldest MS. of the work extant (a transcription made a century after the poet's death) and the collation, though not in all respects satisfactory, is well-balanced and critical.

BIKRAMA JIT HASRAT

CORRESPONDENCE

SHOULD WE INDUSTRIALISE ?

The question why India should not keep pace with the modern world and keep herself in the forefront by industrialising intensively has been agitating the public mind for a considerable time now. It has found expression in the setting up of the National Planning Committee.

It is in more than one respect well that we have begun late. We are offered the invaluable opportunity of growing wiser by the experience of others. It will be a real advantage if we avail ourselves of it.

Why should we industrialise at all ?

"The grinding poverty in which a majority of our sickly population drag out their miserable existence is only the natural result of our remaining essentially an agricultural country. We have set our face sternly against the progressive industrialisation that has brought prosperity to Western nations. The same prosperity we may reap if only we will take this road. The prosperity that an era of industrialised progress will undoubtedly usher in can be utilized successfully in ending the chronic poverty that is the dreadful lot of our people."

The above are the arguments of the champions of intense industrialisation for alleviating the sufferings of our masses.

Industrialisation has undoubtedly brought prosperity in terms of money. But whose prosperity ? Certainly not the prosperity of that nation which has industrialised itself. Industrialisation inevitably results in impoverishment, the remedy for which lies only in appropriating the wealth of other nations that have taken no strides towards building up a machine civilization.

To say, therefore, that any nation has prospered through industrialising itself is the height of absurdity. Its prosperity is measured only by the extent to which it can exploit other unindustrialised nations. Industrialisation is the forerunner of exploitation and there is no national exploitation without individual exploitation.

Exploitation, whether pursued on a larger or a smaller scale, is anathema to those who view life with their eyes open. Even in this world of rank materialism Socialism is but the crude form of expressing abhorrence at exploitation in any form.

India is on a different footing from Western nations. Her life is not that of the materialist. The values she places on life allow no quarter to exploitation. Whether we should industrialise or not will be answered in a great degree, if not wholly, by giving a direct answer emanating from the heart to this simple question, whether we should, by industrialising India, perpetuate exploitation and thereby mutual slavery.

No nation with a distinct economic system of its own has ever willingly allowed its vaults to be emptied by others. And there can be no justification for the hope that the future will produce such nations. This naturally postulates the use of violence to make others act against their own interests and to the advantage of the stronger. In other words, industrialisation involves oppression and extraterritorial ambition.

India may start with good intentions. So did all the other nations, but the wrangling for more "living room" has not abated. Instead it has kept up its violent pace and has brought in its trail death and destruction. This is the chapter of foreign industrial development on which India dwells to-day. *Must India turn the leaf as of no consequence and proceed to the next ? If she pays no heed to the lessons of history as she advances, what destiny can one*

predict for her but self-destruction? Industrialisation is suicidal.

The prosperity of a nation is measured by the happy, contented life of its people. A nation grows with the inner growth or evolution of its people. So far the industrialised world has woefully failed in bringing into being a contented and a continuously growing nation. On the contrary it has produced chaotic ones, that have contributed to the maintenance of wranglings and animosities by remaining ideologically where they were centuries back. It has stunted the growth of man and turned his gaze away from inner development and towards material development. External development in strict accordance with well-defined patterns produces automata who resemble just the machines to design which they have spent a colossal amount of energy. A machine produces only what it is designed for. It has no evolution, no self-expression. Industrialisation is therefore a tight stopper to the further growth of man.

Satisfaction and peace are contingent on evolution and self-expression. All arts and crafts constitute the numberless facets of the gem which is man. At the disappearance of one facet behind the shadows another facet comes to view but only when there is inner growth. A routined, ironed-out life, the gift of modern civilisation, perforce limits the scope of development. It confines man to a narrow groove. His vision is limited to his own narrow circle. He is thus a sectarian. A sectarian does not often live in peace with others. Those who are incapable of creating a peaceful atmosphere around them are discontented themselves. They are at war with everything. A warring people will not have the patience and the energy to beautify life. Constructive efforts thus give place to destructive efforts.

Industrialisation makes indispensable abject dependence on others for material prosperity. If one nation is to grow prosperous industrially, it cannot grudge remaining a slave to other nations economically. Does India want to be economically a slave? Obviously she does not. To be completely free, with all her children liberated, India has to leave industrialisation severely alone.

N. V. ESWAR

GANDHIANA

Let me congratulate Shri M. N. Srinivas and Shri G. N. Acharya on the prevision shown in their suggestion expressed through your correspondence columns (June 1940, p. 324), to form a library of all available Gandhiana.

As a professional librarian, I shall be ever prepared to join them in their commendable work. Let me put my queries and suggestions in brief :—

(1) Where is it possible or desirable to form and keep up such a library? The All-India Congress Library at Allahabad is already collecting all printed literature on and by Gandhi.

(2) Will not the Gandhi Seva Sangha also wish to form a special library as suggested?

Sympathisers may be asked to help in collecting relevant literature at least for these two depositories.

(3) Is it not desirable to prepare an exhaustive bibliography on the subject in the first instance and to form a proper list of *desiderata* on the basis of which the collection should persistently advance?

A short "Bibliography of Gandhism"

was prepared by me as early as 1922, when I compiled a book entitled *Gāndhi-Māhātmya*—an anthology of appreciations from all quarters of the globe, with a foreword by Shri Upendranath Basu, and the bibliography was given on the dust cover. It is out of print. A copy is, however, available in the All India Congress Library, Allahabad. A second volume was also under preparation, but has never appeared.

Gāndhi Māhātmya was compiled almost exactly on the lines followed in Sir S. Radhakrishnan's recent work *Mahātmā Gāndhi.*

It may not be out of place to describe how the above two books and other similar works are being card-catalogued at the A. I. Congress Library. The former contains about 53 separate articles by various authors and the latter about 63 others, in addition to 8 appendices (which are extracts from Gandhi's own writings and speeches). In the card-catalogue, under the general subject (or *hero,* in library technique) "Gandhi", all the authors whose writings are collected in these two books (or other publications in the library) will be found alphabetized. Again, under one author, will be given alphabetically by title all that he has contributed. Thus, under the author C. F. Andrews, for instance, will be found the following articles :—

Mahatma and modern civilisation (In *Gāndhī-Māhātmya*-1, pp. 71-86); Mighty triumph of non-violence (*Ibid.*, pp. 149-151) ; Tribute of a friend (In Radhakrishnan's *Mahātmā Gāndhi,* pp. 46-52) ; Volcanic personality (In *Gāndhi Māhātmya*-1, p. 87).

If a proper bibliography is collected, I shall be glad to publish it in one issue of my bibliographical journal *Indiana,* a bulletin published at irregular intervals from Benares. My request to people interested in the matter will be, *in the first instance,* to collect and send to the LIBRARIAN, A. I. CONGRESS LIBRARY, ALLAHABAD, lists of literature on the subject (with necessary particulars such as publisher, price, etc.), so that an exhaustive bibliography can be compiled, and *afterwards* to help in obtaining all that has not hitherto formed part of the Library.

S. C. GUHA

All India Congress Library, Allahabad.

How widely folk-tales travel and how many of them can be traced back in their origin to the "Mother of Civilization" has often been commented upon. It is claimed, for instance, that the Indian *Ramayana* was the source on which Homer drew for his *Iliad.* Similarly Æsop's fables have been traced back to the Indian animal fables such as those found in the *Pancha Tantra.* Edward Laroque Tinker in a recent issue of *The New York Times Book Review* reports an interesting trek of another Indian story, this time of one of the Jataka tales. In glancing through the pages of F. L. Woodward's translation of *Some Sayings of the Buddha* recently published by the Oxford University Press in The World's Classics Series, Mr. Tinker writes,

> a strange discovery came to light—that the "Uncle Remus" story of "Br'er Rabbit and the Tar Baby", which Joel Chandler Harris transcribed from the lips of American Negroes, has a provenance that stretches back to Buddha, for it parallels in every detail his parable of "The Monkey and the Pitch-Trap". From India it must have filtered into Africa, become embedded in Negro folklore, and been brought by slaves to America.

What thinking man can doubt the fundamental unity of humanity and of world culture, when seed can travel so far and ever the same flowers spring ?

ENDS AND SAYINGS

"_____ends of verse
And sayings of philosophers."
HUDIBRAS

Under the caption "The Urgent Need of Safeguarding the Health of Our Troops", fifty-eight medical practitioners have signed, on behalf of the Health Education and Research Council and the National Vaccination League, both of London, an open letter in which they describe the amount of illness among soldiers caused by vaccination and inoculation and urge that the voluntary basis of these operations be made clear to the troops instead of, as at present, only to their commanding officers. Some of the facts which the signatories cite are thought-provoking, like the admission of the Secretary of State for War on 30th January 1940 in reply to a question put by Mr. William Leach, M. P., that "some 3 to 4 per cent. of the men vaccinated for smallpox require treatment in hospital". Even 3 per cent. of a million men means 30,000 requiring hospital treatment after vaccination!

The signatories could have marshalled even more telling statistics against vaccination—we have many such in our own files—but those which they cite are sufficiently convincing and have the advantage of being quite recent. They name two soldiers whose deaths within the last few months were the result of vaccination. Victor Smith, aged twenty, died on October 5th, 1939, of "bronchopneumonia following vaccinal encephalitis, lymph administered whilst on Army service", according to the death certificate of a Leeds coroner, and on 27th January 1940 Dennis Barnes of Ipswich died of "acute streptococcal infection" a month after vaccination to which he had objected but finally submitted under pressure. Whole regiments are reported to have been made ill by anti-typhoid inoculation and at least one death since the war began has been caused by anaphylactic shock following this inoculation. There are indications too that a number of soldiers suffer from the after-effects of vaccination and inoculation in lowered resistance to disease of different types. Anti-tetanus and anti-enteric inoculations are far from having proved their effectiveness. Inoculated men by the thousand suffered from enteric fever in the last war. The only real protection against it is attention to sanitation and the food and water supply.

The absence of any necessity for either vaccination or inoculation of the men is stressed. There are, it is claimed, reports from many areas that the men do not know they are free to refuse to be vaccinated or inoculated, and even when this is admitted pressure is brought to bear on the men to make them consent. We heartily endorse the signatories' thesis that "No man offering to fight for his country or compelled to do so should be pressed to have his blood contaminated, no matter what pretext is used."

There is much well-justified complaint from serious people of the harm that is done by the trashy film, but it is not always recognized that even the sentimental mediocre film is a positive detriment. Doubtless the producer of such films is blameworthy but can the public disclaim all responsibility? The producer inevitably gauges the success of his picture by the box-office receipts.

"Who Wants Good Movies?" demands Arthur L. Mayer in *The Nation* (New York) for April 20th and he answers that too few of the public do, which is what makes the film producers

concentrate on "escapist" films which pay. In the United States, to which his article is confined, such pictures as "Juarez" and "Confessions of a Nazi Spy", though highly praised by the socially minded, were not nearly so profitable as escapist pictures.

Socially important pictures, pictures which stir the public conscience to demand the redressing of injustice and the abolition of evils, pictures which "are propaganda for democracy, peace, tolerance, and economic and scientific progress—for the things that civilized men hold most dear"—these do not receive the support necessary to encourage any but the most public-spirited cinema producers to bring out such films.

The more serious and liberal-minded citizens, it were true, are not, as a rule, found in the ranks of the habitual cinema patrons but when a film upholding the ideals for which they stand does appear they can serve the spread of those ideals by patronizing the film and by popularizing it as far as possible among their acquaintance. Mr. Mayer declares that

> if picture audiences so will it, the exclusively escapist days of adolescence are over.

If worth-while films are adequately supported

> they will be able at least occasionally to speak universal truths and help to mould a nation's development.

In India, fortunately there can be no doubt that the most popular pictures are still those with a devotional appeal; some of the Indian films depicting the lives of saints have had a great and a well-deserved success. Those, however, who believe that the Indian masses can and should lay aside superstition without weakening their innate spirituality must feel that these pictures would gain in value without losing in popular appeal if the element of the miraculous were made less prominent.

The question of what type of films is to be produced is of particular importance in India to-day because the growing cinema industry will naturally turn more and more to the villages for the expansion of its outlet. The villages can only be harmed by many of the present-day films, notably by the ultra-sophisticated plays which some of the producers are bringing out. The people of the cities should recognize the responsibility they assume in giving their patronage to plays of undesirable type and so encouraging the multiplication of films which debase public taste or public morals or both.

There is symbolic significance in the story of Antæus in Greek mythology—the wrestler who, so long as he was in contact with his mother, Gæa, the earth, was invincible. Only when Hercules, lifting him into the air, separated him from the earth and so cut him off from the source of his vigour, did Antæus lose his strength so that Hercules was able to crush him. The ultimate dependence of a sound national economy upon the land is well known, however great stress may be laid, and rightly, upon the desirability of diversification of production up to a certain point.

Granted that a degree of industrialization is probably inevitable and possibly beneficial for India, let us profit by the example of the West. Let us have a planned industrial evolution if we must, but escape the industrial revolution if we may, that period of chaos and of misery, of acute economic and social disorganization through which all the manufacturing countries of the West have passed. In planning such industrialization as is inevitable let us not forget that many in the West are convinced by experience of the undesirability of excessive urbanization and see how far it may be possible to take the factory units to the country in preference to drawing labour to the towns.

The drift to the cities has always been one of the first symptoms of the industrial revolution. That drift has not progressed dangerously far in India as yet. The overwhelming majority of our people still live upon the land and keep their vitalizing touch with the nourishing mother. But already many thous-

ands of factory workers and unskilled labourers crowded together in the urban centres are living under deplorable housing conditions, in exile from their families and the natural wholesome milieu of the Indian village. Furthermore, the unemployed are many and their plight is pitiful.

It is timely, therefore, that the cry of "Back to the land!" should be raised, as it is in an article in *Indian Farming* for May, which describes the movement towards land colonization by educated communities. State-aided schemes have been in existence for some years as, for example, in the Punjab and the United Provinces, to settle educated youths on the land that they may provide for themselves and serve as beacons for the countryside. The need for further efforts along this line is a pressing one.

The egregious folly—if it be not indeed a crime—of wantonly destroying foodstuffs in order to keep prices up, when so many millions are undernourished, is roundly condemned in an editorial in *Science and Culture* for June, which cites the League of Nations' indictment of the prevailing situation :—

> Millions of people in all parts of the globe are either suffering from inadequate physical development or from disease due to malnutrition, or are living in a state of subnormal health, which could be improved if they consumed more or different food. That this situation can exist in a world in which agricultural resources are so abundant and the arts of agriculture have been so improved that supply frequently tends to outstrip effective demand remains an outstanding challenge to constructive statesmanship and international co-operation.

Similar conditions prevail in reference to the only less important problem of clothing. In his recently published *Education and Village Improvement*, Mr. I. W. Moomaw questions the economists' glib explanation that low cotton prices are due to surplus production, pointing out that talk of a "surplus" is hardly in order when to provide just one extra garment each for those who are almost unclothed, and even one sheet for each to use at night would leave a tremendous cotton shortage.

The editorial in question claims that the League of Nations' challenge "cannot be effectively met until the production is motivated by the good of the community instead of by private profit". The modern world is not prepared to admit as an offence, as Manu did, "doing acts for one's own advantage only", but it is beginning to recognize the truth in his warning that the whole world would be thrown into confusion if the Vaisya caste, those in every country who cultivate the land and sell its produce, should swerve from their duty.

The individual producer, however, is responsible only up to a certain point. If there is such a glut of a particular product on the market that the return will not reimburse him for cartage and freight charges, he cannot justly be forced to ship his produce as an act of charity. But it is not a problem that defies solution. It calls only for diverting to the saving of human lives a moiety of the efficient large-scale planning that goes every day into the making of profits by great business organizations.

Dewan Bahadur R. Subbayya Naidu in a recent speech before the Y.M.C.A. Luncheon Club in Madras on "Women and Jobs" voiced an assumption and made a suggestion both of which are, to say the least, debatable. His suggestion was that women be admitted fully and freely to all vocations. "Let the transfer be full and complete", he urged, "and for a time at least let us see how she would manage, for"—and here is the untenable assumption—"she at least would be able to evolve a better world than man has been able to do".

The world, such as it is, is not a man's world. Women must take their full share of the blame, or of the credit, for the situation as we find it. It is true that, as compared with conditions in ancient India, Egypt and even Rome, the modern Indian woman does suffer under numerous disabilities, social and economic if not political, as compared with Indian men, but these dis-

abilities could never have been imposed on women generally, and certainly not maintained in force, without the acquiescence of women themselves. We shall only mention in passing that we have more than a suspicion that wherever such acquiescence has been secured it has been in the name of one or another orthodoxy. Such was demonstrably the case in Christian countries.

Justice certainly demands freedom for women from all such disabilities, wherever and by whomsoever such freedom is denied. It may be questioned, however, whether Western women are happier, or the world in general better off, for the encouragement that women have received to compete with men in business and in industry. There is no higher vocation for women than that of homemaker, but it is not a suitable vocation for all women, and we agree with Dewan Bahadur Naidu up to a certain point, namely, that those who do not wish to become wives and mothers should be free to serve society and to earn their livelihood by any respectable work.

But with married women and especially with the mothers of children the case is different. They have chosen their vocation and should devote their energies to discharging its duties, to the best of their ability. It is one thing to help in the home plot, as so many of our married women in the villages do without sacrifice of family ties and of home life; it is another for women to leave their homes to enter the ranks of industry. What sort of care can a woman give her children and her home who is absent for many hours each day, to say nothing of the drain upon her strength of trying to do the work of two people? It has been found also, especially in the wage-workers' groups, that the readiness of women in large numbers to accept wages below what men had been receiving has forced men's wages down, in many cases to the point where a man's wages no longer suffice to support his family as comfortably as before unless supplemented by the earnings of his wife.

There are already too many women at work in Indian factories but in the country at large, most fortunately, the home is still what Lincoln called it in the America of three-quarters of a century ago, "the cornerstone of our civilization, the source of our strength and glory". Let us keep it so!

One side of the medal of educational coddling—the way it looks to a teacher—was discussed in these columns in our July issue. The other side—the result when the product of the new education seeks an opening in the world of business—is discussed by Walter Hoving in *The New York Times Magazine* for March 31st.

> We entered an era of new freedom. In education, discipline wasn't considered important; study should be made easy, candy-coated if necessary; the individual and his ego were all-important. It became fashionable to believe that...anybody could go into business and make a million if he got the right "breaks". The old virtues were minimized.....Such ideas went into the training of a good many of our youth.

And the result?

> Schooled against inhibitions of any kind, they have come out into a world of law and order—or an approximation of it. With carefully nurtured egos, they have been thrust into an economic system which depends on co-operation and organization.

Happily "progressive" education has not made quite such inroads in India, but the large number of the unemployed among our educated youth makes pertinent some of these observations from the U. S. A. where about thirty per cent. of each year's high school and college graduates fail to find their niche. Mr. Hoving declares that the need is growing for men with skills, with manual ability, with initiative, with imagination and with a liking for work. And there are not enough applicants who possess these qualifications.

Dependability and resourcefulness rank high among the business virtues but nothing can take the place of willingness to work and to work hard at whatever job offers. Many among the educated youth of India could profit by what a man of broad sympathies wrote

a few years ago out of his wide experience :—

> I have found that doing what comes, with all my heart, mind and strength, in time brought me to another place and opportunity and always to a better advantage. I have seen in many the attitude, "I don't like this", or, "I must have something better", lead to perpetual change, dissatisfaction and poor results, invariably. On the other hand, I have seen those whom neither sickness nor any other cause could deter, nor diminish their courage and efforts, gain success, the reason being that no opportunity was overlooked and no effort too great for them.

Much of the restlessness, the emotional instability of our age can undoubtedly be traced to its terrible swift tempo. Many a man has the sensation of being torn away from his moorings by the force of a resistless current and hurried along on it away from safe, familiar landmarks to scenes frighteningly new and strange. Novelists are the children of their generation and it is not surprising that this widely prevalent sense of constant change and flux should dominate present-day fiction to the extent that Mr. Edwin Muir pictures in his discussion of "Time and the Modern Novel" in *The Atlantic Monthly* for April. What he calls "the historical sense" has influenced the most original work in prose fiction during the last twenty years, though it was almost unknown in the novel before that time. The conception of personality as a series of stages "insensibly analyzes the personality into a succession of states in which it is lost".

The realization that we change, Mr. Muir believes, is not, however, so new as the perception that our environment, our customs and our very civilization are in the melting-pot. But is there anything new under the sun? Nearly twenty-five centuries ago in ancient Greece, Heraclitus, "the Weeping Philosopher", was preaching his doctrine that "everything flows", and earlier still the Indian philosophers had proclaimed the impermanence of all manifested things and also the One Eternal on which the mind could rest.

Mr. Muir writes that as "our feeling for time has grown, our feeling for eternity has dwindled". Both feelings, he claims, are natural to man, "and in the man of imagination they operate together". The novel of the last twenty years, he believes, "may be roughly described as the result of a disastrously exclusive consciousness of time". Time, to the characters in a modern novel, is "a development, an invisible moving line between the past and the future, and never a state, a present".

Is it not, after all, a question chiefly of the direction in which we look? If we watch the surface of the sea we are conscious only of unrest, but if, ignoring the ceaseless rise and fall of the waves, we fix our gaze upon the ocean's broad expanse we can get the sense of deep, untroubled peace. Time is to eternity as are the surface ripples to the tranquil depths; but even the waves move under law. When that is grasped by the mind the sense of stability is gained. The peace of the stone is a poor ideal for man. Rest, in the highest sense, is not inaction; it is the height of motion without friction.

At the core of man's consciousness there is a sanctuary of unchanging peace, where he can always take refuge in the consciousness of the Eternal Now. Firm in that centre he can act the more effectively without, his "body agitated, his mind tranquil, his soul as limpid as a mountain lake". Or, as Lao Tse has put it :—

> By the practice of Inner Life stillness we can continually conquer all things.